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EDITORIAL REPRINT from M. D. ALTEKAR

The *Amritanubhava* of Jnaneshvara

K. E. PARTHASARATHY

The Absolute and God in Vedanta

H. J. J. WINTER

Classical Science and Its Process

ROY BRIDGER

The Planet of the Blind

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THE ARYAN PATH

VOLUME XLI · NO. 3

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as does the Evening Star
to those who tread their path in darkness.

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THE ARYAN PATH

Point out the "Way" — however dimly, and
lost among the host — as does the evening star
to those who tread their path in darkness.

— *The Voice of the Silence*

VOL. XLI MARCH 1970 No. 3

M. D. ALTEKAR

The *Amritanubhava* of Jnaneshvara

[We reprint this translation of the first chapter of the *Amṛtānubhava,* together with the late Professor M. D. Altekar's introductory note, from THE ARYAN PATH, December 1939. The original publication of this in THE ARYAN PATH marked the first occasion when an extract from this mystical work was translated into English.—ED.]

JNANESVARA OR JNANADEVA, who is unanimously regarded as the greatest Marathi poet and philosopher, flourished at the end of the twelfth century, and lived at the longest for not more than twenty-one years. His elder brother, Nivṛttinātha, was Jñāneśvara's *guru*; he had, besides, one younger brother and a sister, both of whom also wrote poetry.

Jñānadeva has left two great works in Marathi, *Jñāneśvarī* or *Bhāvārthadīpikā,* a discussion of the *Bhagavad-Gītā,* and *Amṛtānubhava,* an independent exposition of the Advaita Vedānta philosophy. *Jñāneśvarī* is a large work, famous for its philosophic soundness as much as for its wonderful poetic qualities, and it is revered wherever Marathi is spoken as "the great book." *Amṛtānubhava* is a small work but very intellectual in treatment and beyond the grasp of the ordinary reader. The central doctrine in the Advaita Vedānta is the complete identity of *Jīvātman* and *Paramātman* (the individual and Deity). According to that doctrine whatever difference or diversity is seen is due to *Avidyā* or *Māyā.* To translate that word *Māyā* by "ignorance" does not bring out its full connotation. This *Māyā* is also a part of the *Paramātman,* and ultimately *Paramātman.*

In the *Amṛtānubhava,* the *Paramātman* is called Śiva while *Śakti* or *Māyā* is called Devī or the consort of Śiva, and their identity is described with a view to elucidating the Advaita Vedānta doctrine. The whole book

is to be read in that light. The *Amṛtānubhava* does not indulge in poetry as much as the *Jñāneśvarī* does, but there are passages in the former which are exceedingly delicious as poetry, and, though the book is not as widely read as the *Jñāneśvarī,* competent critics hold it an even greater work than the latter. Here a translation is given of the first chapter of this great work. An attempt has been made to make the translation as literal as possible, because the writer holds (with many others) that translation is properly neither explanation nor summarizing. Of course, he has tried to make it intelligible, and wherever more words have seemed to be needed to make the sense clear, or at any rate to make it less obscure, he has put in brackets. It often happens that in giving the sense of a passage in a different language, the translator's own prepossessions and prejudices get the better of the original sense, and that is why the method of almost literal translation is here adhered to.

1. I worship the God Śiva and the Goddess Śakti who are the source [of everything], who are the parents of the universe and who are free from all limitations.

2. In the most beautiful of all places [in the *Brahman*] they are of the same body and in the same line; but the lover [the God Śiva] who yearned to love another person as his beloved, is [in fact] the beloved herself. [Though we think of them as two, they are one.]

3. With the tremendous force of their love, they entirely swallow up each other [and thus become one], but when they like to be two [as the lover and the beloved], they appear to be separate.

4. [Because the limitation of number does not apply to them], each [of them] is not even one at the same time, then how can being twofold suffice for the couple? [How can being twofold give perfection to them when even oneness is a limitation they do not brook?] Even when they assume form, we do not know what they really are [what they are in truth, in essence].

5. What a yearning for pleasure to be enjoyed within oneself! [To realize that pleasure] they [first] become two and then attain perfect oneness and do not allow that oneness to be affected even in a light moment.

6. They are the parents of a child which is this vast universe, but in spite of that they are so afraid of being separated that the couple are never away from each other [so that the oneness continues unaffected].

7. They themselves witness in their own body the succession of life of the universes, consisting of the animate and the inanimate, but they do not allow the intervention of a third party. [In the management of

such a vast universe, the two of them look after everything.]

8. They exist together, they shine forth together [by means of the same lustre]; the two continue to lead their life together in a spirit of unity and their existence together is without a beginning.

9. When they feel that separateness is not right, they drown themselves in the ocean of oneness, but when they wish to enjoy [for enjoyment, two are necessary] they seek twofoldness.

10. The Devī [Godess] is perfect on account of the Deva [Śiva] and he, too, would not be a master except for her. [He also is perfect on account of her.] In fact, they are perfect by being complementary to each other.

11. What a sweet union is this! The two are so vast that this universe cannot accommodate them, and yet they are perfectly contained even in an atom.

12. They will not create even a blade of grass without mutual agreement, and they love each other so dearly that each is the life and the soul of the other.

13. They are very careful about their household affairs. When the master [the God Śiva] retires to rest, the mistress of the house as a responsible person keeps awake. [When the *Ātman,* the spiritual, sleeps, the Śakti or the material keeps awake and becomes powerful.]

14. If one of them rises from sleep and is awake [when the spiritual awakens or the material is spiritualized] the whole house is destroyed and nothing remains behind. [The *saṁsāra,* this worldly life, is over, and *Mukti,* freedom absolute, is realized.]

15. They seek to contract their separate bodies in order to attain oneness and because of their [apparent] separateness, they appear to be half-and-half [instead of being completely one].

16. They are objects of love to each other: each is a lover to the other and the two, being together, are completely happy.

17. One is the God and the other is the Goddess; but this difference in name as a man and a woman really does not matter; in spite of the difference both are the same, both are Śiva. The apparent difference, however, gives rise to the illusion that there is duality in this world.

18. [But that is an illusion.] Just as two musical sticks produce but one musical sound, or just as two flowers strung together give out but one fragrance, or two lamps but one light;

19. or just as the two lips speak but one thought, or the two eyes see but one sight; so also this whole world created by these two is [in essence] but one [not consisting of differences and distinctions].

20. From time immemorial, this couple has been producing [the illusion of] duality, but has been [really] feasting upon the delicious food of oneness.

21. She is such an excellent and faithful wife that she does not know how to exist unless her master is there. [The Śakti is the same as Śiva and cannot exist apart from him.] And he, on his part, is unable to do anything if she is not with him.

22. The master is in evidence because of the mistress; she is in existence because of him; it is impossible to differentiate between them.

23. The task of distinguishing one from the other — sugar from sweetness, camphor from fragrance — would indeed be quite impossible.

24. If you propose to remove all light from a lamp, the lamp itself will be in your hands; in the same manner, if you try to find out the essence of Śakti, you will comprehend Śiva himself.

25. The sun shines forth with lustre, but the source of the lustre is the sun itself. In the same manner, when separateness is conquered completely, beauty alone shines forth.

26. An object is the cause of its reflection and the reflection accurately reflects the object. In the same manner, behind this duality oneness shines forth.

27. He whose existence is above controversy, even when everything besides is proven to be non-existent, has been made into a householder [a man who has a family] by his wife (Śakti). And he, with a view to creating this universe, has made a wife of her.

28. Without her, the Beloved, even Śiva cannot exist as Śiva; she is created by Śiva himself.

29. It is her body that has created this universe, and also the God (Śiva) with his godly powers. She has also created herself.

30. Her husband is without a form; she felt ashamed of that. Therefore she created out of the beauty of her body this rich ornament in the form of this vast universe, the objects in which bear different names and shapes.

31. She, the fortunate one, has very gracefully exhibited the grandeur of multiplicity, where even unity does not exist [because the idea of unity is relative to the idea of many, and where many are absent, unity also is automatically absent].

32. She contracted herself and the husband became prominent. He contracted himself and the wife became famous. [The knowledge of *Brahman* is in inverse proportion to the extent of *Māyā*.]

33. He was very eager to see her, so he [really free from all desires] was actuated to become the seer; but when he becomes indifferent [when

he does not wish to see her] his form disappears. [Form is also a limitation or *upādhi*.]

34. In order to please his wife, he has clothed himself in this vast universe. [The God Śiva is called Digambara, one with space as his garment.] When she is not there, he is without raiment. [He is without even a name or a form.]

35. His form is so difficult to comprehend that [though he is everywhere] he became invisible [and therefore some described him as the absence of existence], but in order to please Śakti, he has appeared in the form of this universe.

36. She awakened him and started to feed him on the objects in the universe. He ate up all the food [that was placed before him] and also her who served the food, and then only did he obtain satisfaction. [Then only was his hunger appeased.]

37. When the husband was asleep [was inactive] she gave birth to all the animate and inanimate objects; when she is inactive [when she rests], he ceases to be master. [He ceases to be a man.]

38. When he hides behind her, we cannot know [comprehend] him. Each of them is like a mirror to the other.

39. Śiva unites with her and enjoys happiness. He can enjoy everything but will not enjoy anything without her.

40. She is a part of him, he is her best beloved. They both unite and enjoy [food] together.

41. Śakti is as completely united with Śiva as speed with a storm or lustre with gold;

42. or fragrance with musk, or heat with fire. Such is the union of Śiva and Śakti.

43. But in their essence, there is only one and not two, just as when the sun rises, we forget night as well as day [because day is relative to night].

44. The two were as two, only as the result of the employment of the word "two." But in their true essence, Śiva and Śakti are one and the same, and repulse any attribute or condition.

45. This oneness of Śiva and Śakti completely swallows up their diversity produced on account of name and form. Jñānadeva reverently pays his homage to this couple who are really one — who are Śiva and nothing else.

46. When Śiva and Śakti unite in an embrace, both become invisible, just as the power of sight diminishes and disappears when the night arrives.

47. In trying to determine their real essence, all attempts of the power of words break down, just as, when the great destruction occurs

and the whole world is flooded with water, both the Ganges and the ocean lose their identity;

48. or just as in the skies both the wind and its movements cease to exist, or just as at the time of the great destruction, when all becomes oppressive brightness, the sun and light become identical.

49. In the same manner, when one tries to see him clearly, the one who sees and that which he tries to see both cease to exist as the seer and the seen [because they become one and the same]. These two are one like that and I worship them.

50. When one tries to know them, not only does one not get even a drop of the water of the ocean one tries to fathom, but, moreover, in trying to know one ceases to exist oneself. [All ego disappears.]

51. Such is the oneness that pervades everywhere. It is absurd, under these circumstances, if in this unity I am here [as another, to break it up], to salute some one else. [At this stage of knowledge when one realizes the oneness in all diversity, unity alone prevails and the distinction between the worshipper and the worshipped must disappear.]

52. And yet, just as an ornament of gold is not different from gold, though it stands out as a particular ornament, so is this worship offered by me to Śiva and Śakti.

53. When the power of speech describes the power of speech, the subject and the object become identical. And thus there is no contamination of duality.

54. The Ganges [in Sanskrit] is a feminine noun and the ocean is a masculine noun. They unite, and though we make a difference between them on account of these genders and nouns, are not both water without any distinction?

55. The sun gives us power to see, and the sun is seen because of that power. But the sun is the same, the giver of the power and the object comprehended by the help of that power.

56. The moonlight spreads round the disc of the moon, but they are one and not two. The light given by a lamp is not different from the lamp. You cannot separate the light from the lamp.

57. The lustre on the pearl is only to be found on the pearl [not separately], and the cleaner the pearl is the brighter is its lustre.

58. The word ॐ *OM* is made of the three sounds, अ *a*, उ *u*, and म् *m*, but that does not make the word a threefold thing. The letter ण *ṇ* is written [used to be written in old Sanskrit] with three perpendicular lines, but it is one letter all the same and not three.

59. Why should water not wear the flowers of waves if the latter give it more charm without interfering with its essential unity?

60. Thus I offer worship to Śiva and Bhavāni [Śakti], apparently two but always one in reality.

61. When the mirror is taken away, the reflection of an object enters the object itself. When there is no breeze, the waves subside into the water.

62. When sleep is over, the person who slept is himself again. And thus have I given up egotism and worshipped the God and the Goddess.

63. The salt gives up egotism and becomes the ocean itself. I have given up egotism and have become Śiva and Śakti.

64. Just as the inside of a plantain tree becomes the sky by giving up its own distinct existence [as we take off one after another of the layers of the trunk of the plantain tree, the trunk disappears], I, too, have, in worshipping thus [by giving up egotism], become one with Śiva and Śakti.

M. D. ALTEKAR

Prayer

We die a thousand deaths in one
Day. We are undone
By phantom fears
Dark, menacing and weird
That beat about and fill
The labyrinthine mind.

May we be saved
From those unreal
Mirages of deep dread,
Filled so with light
The fire of life
Will burn them clear away,
Will purify, array
Us in Truth's raiment bright.

AUDREY S. LA ROCHE

K. E. PARTHASARATHY

The Absolute and God in Vedanta

[Shri K. E. Parthasarathy writes with his usual respectful understanding of the Vedānta approach to the final Reality. The philosopher's Absolute and the devotee's God are both expounded by Vedānta, and Shri Parthasarathy brings out that they are not two but one. "That thou art" and "There dwelleth in the heart of every creature, O Arjuna, the Master — Īśvara" are both authoritative texts for the Vedānta tradition.

Madame Blavatsky remarks that the esoteric Wisdom-Religion is of none of the six *Darśanas* but an inner truth which synthesizes them all. In that Teaching, Deity is both transcendent and immanent; but even the immanent Deity is not a personal God, though there are hierarchies of divine intelligences, who are as gods to us. The only sure place to seek God, says the ancient wisdom, is in the heart, where dwells each one's Divine Self: "That thou art."—ED.]

VEDANTA is not mere philosophy or mere religion. It is a philosophy of religion which bridges the gulf between revelation and reason by realization. The Upaniṣads, the *Bhagavad-Gītā,* and the *Brahma-Sūtra* form the triple basis of Vedānta philosophy, and are popularly called *Prasthānatraya.* Vedānta philosophy is a rational enquiry into the nature of *Brahman,* by knowing which everything is known. *Brahman* is eternal, pure, of the nature of consciousness, ever free. It is the truth, subtle pure existence, all-pervading and non-dual, the ocean of bliss. It is *premāspada,* the basis of all love and life in the universe. It is the ignorance of this Reality that brings on misery and other evils.

Max Müller has characterized Vedānta as "the most sublime philosophy and the most satisfying religion." It has also been remarked: "The religion that is most nearly akin to a philosophical construction would be that of Brahmanism." The religious side of Vedānta is not independent of its philosophic side; the two are co-ordinated by logical reasoning and spiritual experimentation. The Absolute as Truth is realized through an immediate experience of the Spirit; the Absolute as God is realized in the immediate sense of the Eternal Presence and Universal Immanence. The man of religion, as his devotion deepens, sees God in all things. "To see God everywhere is to see the Infinite in all things, the Eternal in and through the temporal."

The Absolute is the One — the one unchanging, eternal Reality behind all change. It is not only the source and support of all being but also the goal and consummation of all becoming. In the *Chāndogya Upaniṣad, Brahman* is defined as the one without a second, by knowing

which as the cosmic ground, everything else is known; as, in truly knowing clay, everything that is made of clay is known. The *Taittirīya Upaniṣad* defines *Brahman* as *That* from which *cit* and *acit*, consciousness and non-consciousness, emerge, by which they are maintained, and into which they merge. The *Īśāvāsya Upaniṣad* declares the immanence of *Brahman* in all beings. The *Bṛhadāraṇyaka Upaniṣad* defines *Brahman* as the inner ruler of all beings. The *Bhūma Vidyā* defines the nature of *Brahman* as infinite bliss, and the *Dahara Vidyā* teaches the indwelling of *Brahman* in all beings. The *Māṇḍukya Upaniṣad* defines the nature of *Brahman* as *Om* or *Praṇava*. The *Śvetāśwatara Upaniṣad* expounds the nature of *Brahman* as God and the need for self-surrender to him and his grace. *Brahman* is both static and dynamic. It is *pūrṇa* (whole) not only in the mathematical sense of being the cosmic whole but in the metaphysical sense of being the soul and goal of the universe.

"All this verily is *Brahman*," says the *Upaniṣad*: "*Sarvam khalvidam Brahma.*" All things are *Brahman*; for they are all grounded in and supported by *Brahman*. The *Brahman* or the Absolute is not thought or force but the "living unity of essence and existence, of the ideal and real, and of knowlege, love, and beauty." "*Brahman*," says the *Upaniṣad*, "meditated within itself and desired to be many and became many," or initiated the creative process with a view to revealing itself objectively and enjoying itself as a progressive manifestation of itself. The life, light, and joy or love of the Absolute or *Brahman* are the sustaining power in creation. They constitute the essence and substance of what is called the quality of *sattwa*.

The quest for the Absolute is also the quest for completeness and perfection and the urge to this quest is innate in all that is incomplete and imperfect. The Upaniṣads clearly show that the philosopher's Absolute and the devotee's God are one. It is *Brahman* to emphasize its transcendence of the finite, its unknowability, and its all-comprehensiveness. It is God or *Īśwara* to emphasize the deity-devotee relationship central to religious experience. Dr. Radhakrishnan has considered that the distinction between the Absolute as Spirit and the Absolute as God is one of standpoint and not of essence. He has remarked:

> Philosophers may quarrel about the Absolute and God and contend that God, the holy one who is worshipped, is different from the Absolute, which is the reality demonstrated by reason. But the religious consciousness has felt that the two are one.

God as the object of worship implies a practical, conscious, moral relation between God and his devotee. According to Śaṅkarācārya, the

worship of God can facilitate the realization of the Absolute Reality. The God of Vedānta brings about the manifestation, preservation, and disappearance of the universe according to the eternal laws which govern these phenomena. Śaṅkarācārya, in his introduction to his commentary on the *Bhagavad-Gītā,* says: "The Lord, always possessed as he is of infinite knowledge, supremacy, power, strength, might, and vigour, controls the *Māyā* which belongs to him and through it appears as though he is born and embodied." God appears, to bless the devotee, in the form in which the devotee meditates on him. Kṛṣṇa says in the *Bhagavad-Gītā*:

> Whatever may be the form which each devotee seeks to worship with faith, I alone make his faith steadfast (VII.21).
>
> I am the father of the universe, the Mother, the supporter, and the grandsire (IX.17).
>
> Fools disregard me when I assume a human form, not knowing My higher nature as the Supreme Lord of all beings.

These forms are assumed by him so that his grace may flow towards his devotees. Every descent of the Lord is simultaneously an ascent of the creation towards the fullness of his life, light, and love.

God, the creator and sustainer of the universe, is an embodiment of all high and auspicious attributes, not only omniscience and omnipotence but also perfect knowledge, justice, love, grace etc. The attributes of God can be classified into two main categories — epistemologico-ontological and ethico-religious. Of the traditional attributes, omniscience, omnipotence, and omnipresence belong to the first category, while others belong to the second category. The concept of God must be such as to hold together the metaphysical and the ethical attributes.

Vedānta contemplates both the immanence and the transcendence of God. The immanence of God through root-substance (*mūlaprakṛti*) has the gracious object of enabling *Jīvas* (individualized souls) to realize him and thereby gain the bliss of emancipation from *saṁsāric* bondage. This is explained clearly in the second chapter of the *Taittirīya Upaniṣad,* on "The Bliss of *Brahman*": "He who knows *Brahman* obtains the Highest" (II.i.1). In the same chapter we find:

> He [the supreme soul] desired, Let me become many ... He then ... having performed austerities, brought into manifestation all these objects which now exist. Having brought them into manifestation, he entered into them ... having entered, he became whatever there is here.

The transcendence of God is stated in the *Bhagavad-Gītā*: "I remain firmly supporting all this universe with a single portion of myself" (X.42). The same idea is also expressed in the *Ṛgveda*: "The entire world

of material phenomena is but a fourth of him; three-fourths of him are immortal, in the empyrean."

Kṛṣṇa in the *Gītā* calls himself "the friend of all beings" (v.29), and again, "the sustainer, the Lord, the witness, the refuge, the friend, the place of origin and dissolution of the universe" (IX.18). Furthermore, he says of himself:

> There is nothing ordained for me to do in all the three worlds, nothing to gain which is not already in my possession. Still, I remain constantly engaged in my own activity. For, should I at any time not engage diligently in such activities, men would follow my example in all manner of ways. If I did not engage in activity, these worlds would be destroyed, I should become the cause of caste-commingling and I should have destroyed these people. (III.22–24)

The activities in which God is engaged are all intended for accomplishnent of his cosmic purposes. He saves beings not only from the consequences of neglecting necessary action but also helps them to attain their ultimate goal.

Being the universal helper, God becomes *śāstra-yoni* — womb of the science of knowledge (*Brahma-Sūtra,* I.i.3). He is the cause of eminent and revered systems of knowledge — the *Ṛgveda* is considered such — which illuminate the entire truth regarding Reality. God helps us not only by proclaiming the teaching we need for true knowledge of ourselves as beings of light and love but also by making each of us the channel for the transmission of his message of love to others. The Vedānta upholds the revelation:

> Whenever righteousness languishes and unrighteousness is at its height, I manifest myself in the world. I am born age after age for the protection of the good, for the destruction of those who do evil and for the establishment on a firm basis of the law of righteousness in the world. (*Gītā,* IV.7-8)

Moreover, Kṛṣṇa says: "I serve men in the way they approach me" (IV.11). It is thus that men form the family of the Divine Father — a brotherhood of his disciples or comrades bound together by a common obedience to him and observing the duties enjoined on them by him.

The incarnations of God are, however, only exceptional instances of the help he renders to his universal family. For these occur only when men have fallen away from and forgotten the truths he has revealed to them. His love flows towards them in a perpetual stream of revelation of truth both through a succession of spiritual teachers and the special forms he takes to enlighten the minds and fulfil the needs and hopes of those who are steadfast in their devotion.

The conception of God as wisdom, beauty, love, and goodness is not merely an abstract demand of thought. It is an actual and essential part of the religious experience. *Sat* or real being, *cit* or consciousness, and *ānanda* or joy are the aspects of deity. God is called the *sat-cit-ānanda-ghana puruṣa*, the Self in which the qualities of *sat*, *cit*, and *ānanda* exist as solid concrete realities.

The *Brahma-Sūtra* (II.i.34) contemplates that God confers good and evil according to the *Karma* of the *jīvas*, and so is neither partial nor destitute of sympathy. God has neither likes nor dislikes, neither friends nor foes (*Gītā*, IV.29). He is related in the same way to all beings, like the light of the sun.

The conservation of ethical and moral values requires us to postulate the existence of the Supreme. Even Kant found it necessary to posit a Supreme Being to meet the needs of "practical reason." As Lotze says, the empty concept is to be filled in with the help of philosophy, religion, and ethics; and the ultimate principle of metaphysics becomes the ultimate principle of religion and ethics as well. God thus becomes the highest entity, *ens entium*. For Descartes, reality and perfection are synonymous. His idea of God is that of an infinite, independent, omnipotent, omniscient consciousness.

The Advaita philosophy speaks of the Absolute or *Nirguṇa Brahman* as the secondless *sat* or being, and of God as the product of *māyā*, the highest reading of *Nirguṇa Brahman* by the individual. It is also due to *māyā* that the *jīva* thinks of *Brahman* as *saguṇa*; but when *māyā* is removed by *jñāna* (knowledge), what is false disappears like a dream or illusion and the One without the second remains eternally.

The Upaniṣads speak both of *Nirguṇa Brahman* and *Saguṇa Brahman*. Kṛṣṇa also expounds in the *Gītā* the distinction between *Saguṇa* and *Nirguṇa Brahman*. The *Saguṇa* and the *Nirguṇa* are the two inseparable facets of the one Absolute. For universe and man to attain perfection, both aspects are necessary. While the *Saguṇa* deals with "energy" and "force" for manifestation and evolution, the *Nirguṇa* aspect represents an apprehension of the Eternal Spirit. The two are inseparable.

Both Advaita Vedānta and Viśiṣṭādvaita Vedānta accept *Brahman*, the *ekamadvitīyam* or one-without-a-second, as the ultimate Reality. But they differ in their interpretations of the unity of the being of *Brahman*. Advaita holds that the unity of *Brahman* is an absolute and undifferentiated unity. According to Viśiṣṭādvaita, the unity of *Brahman* is not undifferentiated but self-differentiated. On account of self-differentiation, *Brahman* becomes the object of its own *ānanda* or joy. Advaita denies the differentiation in the being of the Absolute. *Brahman* being

without any differentiation or duality cannot possibly be the cause of the creation of the universe. Hence Advaita considers that *māyā* alone is responsible for the world process and even for the *avatāras* or incarnations. Viśiṣṭādvaita accepts the reality of the world process and the *avatāras* or incarnations of God. It conceives a subject-object relation in *Brahman*. *Brahman* realizes its own consciousness of *jñāna* by becoming the object of its own knowledge or thought. As knower, *Brahman* is *Puruṣa* and as the object of its knowledge, *Brahman* is *Prakṛti*. The process of thought or knowledge is a process of difference in unity and the perfection of unity through difference. To adopt a familiar formula, *Brahman* separates itself from itself to return to itself to be itself. The world process is not an illusion, but a reality. In the world process also, the same formula applies. God separates himself from himself to return to himself to be himself. In this process, he reveals life, light, and love in the fullest measure.

Rāmānuja, in his commentary on the *Brahma-Sūtra* (III.ii.11), says: "Brahman's nature is above all imperfections and constitutes many blessed qualities. In Him are combined energy, strength, might, wisdom, valour and all other noble qualities. He is the highest of the high and no pain or other imperfections affect Him." The Divine personality of God is out of the ordinary, beyond the reach of imagination or thought, different in structure from that of any mortal, and presents new and lovable forms of beauty every moment.

Vedānta is value-oriented and the highest value is Beauty. The Absolute is unconditioned Beauty. "*Raso vai saḥ*," says the *Taittirīya Upaniṣad* — "Verily the *Ātman* is the *rasa* or essence." The Self is the source of bliss and happiness and it is only on obtaining the Self that one becomes truly happy. If *Brahman* is Beauty and Bliss, God is Beautiful and Blissful. It has been declared that the duality postulated for the sake of the devotee is ever more beautiful than non-duality.

Vedānta as a philosophy of religion equates the Absolute of metaphysics with the God of religion and recognizes the unity of the contemplative, the active, and the aesthetic ideals of truth, goodness, and beauty. The supreme value of the spiritual experiments and experiences of great souls lies in harmonizing the various approaches. To them God is both personal and impersonal. It was their mission to demonstrate to the world that there is an underlying unity and that the different systems of thought based on Vedānta are not contradictory but complementary to each other.

K. E. PARTHASARATHY

H. J. J. WINTER

Classical Science and Its Process

[Dr. H. J. J. Winter, M.SC., PH.D., D.SC. (London), is Senior Lecturer, Science Education Centre, University of Exeter. He is the author of books on the history of science, both Western and Asian, and of a number of research papers. Readers will remember his two articles in THE ARYAN PATH last year: "What Is the Philosophy of Science?" (March 1969) and "Science and Faith" (July 1969). His present article is related to these two in thought. It explains the fundamental nature of experimental science and deserves close reading.—ED.]

THE PIONEER HISTORIAN OF SCIENCE, Professor George Sarton, once defined science as cumulative, positive knowledge. This statement, however, places the emphasis upon the result rather than the means. Science is an *activity,* a whole which comprises not only scientific knowledge but the *process* by which this knowledge is obtained. Other fields of study outside of science build up a body of knowledge in the course of time; it is the peculiar blend of experiment and theory which gives science both its uniqueness and its power.

Science assumes intuitively that there *is* order in nature, and by means of working *hypotheses* studies the manifold workings of the natural world by intelligent trial and error in an effort to reduce their interpretation to one of generality, to seek unity within diversity, by a process called, broadly, *inductive.* Upon repeated experiments in a defined region of phenomena certain factors are found to be relevant to the hypothesis in mind, others irrelevant, and the relevant ones are related, if possible in pairs, by a causal nexus, or failing this, by a correlation chart. Again intuitively the mind finds it convenient to relate in terms of a causal chain of events, or *causation.* The investigation is pursued within the widest possible field of numerical values which the factors may possess, so that no relationship of merely limited application is hastily written down. Once the relationship which best fits the experimental facts is arrived at it passes from the realm of hypothesis to become a *law.* This law is not final; it expresses in concise form all that we can say about a particular phenomenon at a certain stage in history and with the refinement of the instruments then at our command. In due time it may require a different interpretation or be corrected as a result of a more refined instrumental technique. Laws are expressible, particularly in the physical sciences, in mathematical terms, and in this form their usefulness increases through *deductive* consequences which may be derived from them; further, through the substitution of numeri-

cal values into their mathematical equations *predictions* can be made within the limitations of these laws.

Though induction was known to Aristotle, the Greeks were pre-eminent in *deduction*, the mental process of arriving at *particular* conclusions by argument from accepted *generalizations* (such as axioms or postulates). In science this process is useful in the second stage, once the generalizations or laws have been arrived at through *experiment*. The first stage, induction, was explained in 1620 by Francis Bacon,[1] who reduced the process to a formal procedure for making discoveries. Briefly, this procedure meant

(1) thh *objective* collection of accurate data, with appropriate disregard of tradition, bias, gossip, and wishful thinking,

(2) the sifting of this evidence so that differences and similarities may be tabulated, to be compared or contrasted (classification), thereby giving rise to

(3) minor generalizations, which compared among themselves suggest hypotheses, or tentative anticipations of laws.

Further, (4) these statements, if they are to *maintain* the status of laws, must confirm themselves by indicating new facts which in turn can be verified by experiment.

It has been said pessimistically that no-one ever made a scientific discovery by following the Baconian approach. Be this as it may, Bacon emphasized the importance of *classification,* which proved invaluable in the early history of the biological sciences, and by pointing the way — in the words of a contemporary he "rang the bell that gathered all the other wits together" — set up in the minds of others lines of enquiry which helped to launch the Scientific Revolution of the seventeenth century. Bacon's ideas were a catalyst which fired the imagination of men already conditioned by the wonders of new found territories overseas and the challenge of navigational technology.

Allied with Bacon's insistence upon the experimental method the deductive significance of mathematical reasoning made evident by Descartes[2] produced a combination of induction and deduction which laid the foundations of modern science and produced a pattern of discovery consolidated by Newton and exploited by a host of experimental scientists throughout the eighteenth and nineteenth centuries. Facts established experimentally were expressed in mathematical formulae corresponding with the laws.

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[1] *Novum Organum,* 1620, in *The Philosophical Works of Francis Bacon* (Spedding, Ellis and Heath, London. 14 Vols., 1857–74)

[2] *Discours de la méthode,* 1636 in *The Philosophical Works of Descartes* (E. S. Haldane and G. R. T. Ross, Cambridge. 2 Vols., 1911–12)

Cartesian co-ordinates provided a framework for the representation of space and time, and indeed remained entrenched until the Special Theory of Relativity just prior to 1900. Newton's[3] assumption of mass, length, and time as separate entities established the essential character of the so-called classical system of physics in which causality was implicit and determinism strictly upheld. Absolute time "flows equally without regard to anything external"; absolute space "remains always similar and immovable." Here was our framework of reference.

Logicians began to examine induction and to attempt a formal system such as the Greeks had evolved in respect of deduction. J. S. Mill[4] enunciated his five Canons of Induction, in which the methods of experimental science were classified as those of Difference, Concomitant Variation, Agreement, Residues, and Exclusion. We will examine the second of these, because, being quantitative, it is particularly conclusive. It states that if an antecedent and consequent vary concomitantly when no other relevant circumstances have changed then the antecedent is a condition of the consequent. More fully, if in a situation in nature a number of antecedents a, b, c, d, e_1, are followed by a number of consequents v, w, x, y, z_1, (which we may call Event 1), and in a second instance of the same phenomenon, a, b, c, d, e_2 appear to give rise to v, w, x, y, z_2 (Event 2), and again, in a third instance, a, b, c, d, e_3 precede v, w, x, y, z_3, then we may say that, since only e and z are the variants in the total situation, then z is in some way related to e, or z is some *function* of e. Moreover, *changes* in e produce *changes* in z. Here we have the conditions for a *controlled* experiment, wherein if we can maintain a, b, c, d constant whilst z is permitted to vary with e, then the precise relationship between them can be determined. In the deterministic physics of the nineteenth century Ohm's Law for the electric circuit, in which the potential difference or electrical pressure difference (V) between the ends of a wire carrying current (I) is given by the relationship "V *is proportional to* I," provides an important case of *direct* concomitant variation. If we write, $V = IR$, where R is the *constant* resistance of the wire to the passage of current, then in two instances where the values of I and V vary,

$$V_1 = I_1 R \quad \text{(Event 1)}$$

$$V_2 = I_2 R \quad \text{(Event 2)}$$

By subtraction, it will be seen that *changes* in I *produce changes* in V.

$$V_1 - V_2 = R\,(I_1 - I_2)$$

An earlier case, that of indirect or inverse concomitant variation, is

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[3] *Philosophiae Naturalis Principia Mathematica*, 1689, edited by F. CAJORI (Berkeley. 1946)

[4] *A System of Logic* (London. 1843). See below, E. NAGEL.

Boyle's Law, which states that the volume of an enclosed gas varies inversely as the pressure acting upon it, provide that other factors (such as temperature) remain unaltered.

We have already seen the importance of the alliance between science and mathematics, first widely realized in the seventeenth century in Europe. Boyle's work reminds us of another equally powerful alliance, that between science and technology, again first exploited fully in Europe at this same time. A major reason for the success was the *definition* of physical quantities, such as pressure and temperature, and the design of instruments *specifically* to measure these quantities. So it came about that in their various fields the barometer (Torricelli), the thermometer (Fahrenheit, 1714), the air pump (von Guericke), the pendulum clock (Galileo, Huyghens), the telescope (Lippershey, Galileo), the microscope (Leeuwenhoek, Hooke), and other instruments rapidly ushered in new discoveries. As a few cursory names show, this movement was afoot throughout Western Europe. It has recently been asked why China, which until Leonardo da Vinci, was ahead in technology, did not anticipate the West in a Scientific Revolution. An explanation has been sought in the differences of social structure: in China a peasant community wedded to the land and a civil service nurtured on ethics of Confucius; in Europe walled cities and an aggressive capitalistic expansion based on maritime enterprise. Clearly the answer is a complex one; but the above link between definition (theory) and manual skill (instrumentation) was crucial, since in China, by contrast, the technologists lacked the bridge of definition which Taoist philosophy, admirable as it was, failed by its nature to provide.[5]

A few words on the importance of definition in science will not now be out of place. Once a physical quantity is defined and instruments designed to measure it then *quantitative* science become possible. Number and measurement beget *units* of measurement. When laws are discovered experimentally these may be expressed in an exact science by equations relating the measured quantities. It means expressing a verbal statement of the law in a mathematical form, from which deductions can be made. This is often a complex process, for example, in the case of Ohm's Law already quoted. In a simpler instance, the conduction of heat perpendicularly through a slab of material, the experimental procedure may be summarized in three steps, thus:

(1) To determine the rate at which heat passes perpendicularly through a slab of *given* thickness and *given* cross-sectional area when

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[5] For the most complete treatment of Chinese science yet attempted see J. NEEDHAM: *Science and Civilization in China* (Cambridge. 1954). Four volumes have so far appeared.

the temperature difference between the faces of the slab *varies.*

(2) To determine the rate at which heat passes perpendicularly through a slab of *given* thickness and with *given* temperature difference between its faces when the cross-sectional area *is allowed to change.*

(3) To determine the rate at which heat passes perpendicularly through a slab of *given* cross-sectional area and *given* temperature difference between its faces when the thickness is *varied.*

Experiments conducted with specimens of the given material reveal that of the three cases there is direct concomitant variation in (1) and (2), and inverse concomitant variation in (3). Expressed symbolically three statements emerge in the form

Q/t is directly proportional to $(\theta_1 - \theta_2)$ when d and A remain constant;
Q/t is directly proportional to A when d and $(\theta_1 - \theta_2)$ remain constant;
Q/t is inversely proportional to d when A and $(\theta_1 - \theta_2)$ remain constant:

where Q represents the number of calories of heat passing perpendicularly through in time t seconds; d is the thickness of the slab in cms., and A its cross-sectional area in square cms.; and θ_1 θ_2 represent temperatures in degrees Centigrade on either side of the slab. By combining these three statements a *single generalization* or *law* may be written

Q/t is directly proportional to A and $(\theta_1 - \theta_2)$ d,

whence, mathematically speeking,

$$Q/t = \text{some } \textit{constant} \text{ quantity multiplied by } \frac{A(\theta_1 - \theta_2)}{d}$$

$$\text{Now this equation may be rewritten as } Q/t = \frac{k A (\theta_1 - \theta_2)}{d}$$

where scientists *define* k as the coefficient of conductivity of the particular material. Not only is this value useful to know, in the study of insulation by materials, say in problems of housing, but *theoretically* it is of great significance, for we now have a *definition* which tells us exactly how such materials behave in respect of heat transfer. We have reduced the mechanism of this process to a mathematical summary or equation from which predictions and calculations can be made in a multitude of other such instances of similar materials. The definition once established is *objective,* i.e., the same for *all* scientists; and thus, all personal element removed, may be used in furthering knowledge within the framework of the law.

Dilemmas are not unknown in science. There have been rival hypotheses and rival theories, and in some branches of physics even today confusion reigns. Order and confusion arrive in a never-ending cycle. When the two hypotheses regarding the nature of light — that it consisted of

corpuscles travelling at high velocity, as Newton believed, and that it consisted of wavelets and waves, advanced by Huyghens — became crystallized into *theories* by so much experimental evidence in either case, physicists had to accept that light appears to behave *sometimes* as corpuscles and *sometimes* as waves. As an eminent professor of physics once remarked — we use the wave theory on Mondays, Wednesdays, and Fridays, thhe corpuscular theory on Tuesdays, Thursdays, and Saturdays, and on Sundays like good people we have a rest. The relative merits of two rivals hypotheses can sometimes be resolved by an *experimentum crucis*, a crucial experiment carefully designed to eliminate one of them, but in practice the method does not always bring success.

The birth of new inductive methods is not confined to the physical sciences. Most striking has been the change in outlook regarding biological classification produced by the theory of evolution. Fixity of species, believed in by those who felt that God had created alll creatures in their present form in one great act of creation in 4004 B.C., was replaced by a genealogical classification reflecting modification of species by descent. Creatures as they appear now are the products of changes that have gone on through countless generations. Men were not descended from monkeys, as the detractors of Darwin would have, but men and apes at some remote period in history had had a common ancestor. Victorian theologians were incensed by this: the dignity of Man was assailed. Scientifically, however, there is no question of the undoubted superiority of the evolutionary *explanation,* for that is all it is; moreover, it does not deny God but merely puts him in a more intelligent light. Out of all this grew two important methods of inquiry, the *evolutionary* and the *comparative,* quite different but just as important as the Canons of Mill, and very far-reaching in their effects. New *comparative* studies arose in anatomy, religion, philosophy, and sociology, which have broadened man's understanding of himself and his world.

As science progresses and there is greater interrelationship between the different sciences, individual laws tend to the absorbed into more profound and comprehensive generalizations or *theories.* Characteristic of such are Newton's theory of gravitation, Einstein's Relativity, the periodic classification of the elements in chemistry, and Darwin's system of evolution. Only by a lifetime of dedicated research on the part of gifted individuals and sometimes centuries of human endeavour by particular races are such achievements possible. Many of us lesser mortals sometimes have bright ideas from time to time, hypotheses if you like, but these represent the one per cent of inspiration; the importance lies in the ninety-nine per cent of perspiration which must inevitably follow

if anything is to be achieved. The simple idea of jet propulsion was known to Hero of Alexandria when he made has little toy engine in the second century A.D. but the building of the modern jet engine was only realized by Sir Francies Whittle through years of toil, frustration, exhaustion, and dedication to an ideal.*

H. J. J. WINTER

But that men should be so condemned or so favoured as to be released from responsibility for devotion as men to men, the ethic of reverence for life will not allow to be legitimate. It demands that every one of us in some way and with some object shall be a man for men. To those who have no opportunity in their daily work of giving themselves as man to men, and have nothing else that they can give, it suggests their offering something of their time and leisure, even if these have been granted to them in scanty measure. Find for yourselves some secondary work (it says to them), an inconspicuous one, perhaps a secret one. Open your eyes and look for a human being or some work devoted to human welfare which needs from some one a little time or friendliness, a little sympathy, or sociability, or work. There may be a solitary or an embittered fellow-man, an invalid or an inefficient person to whom you can be something. Perhaps it is an old person or a child. Or some good work needs volunteers who can offer a free evening, or run errands. Who can enumerate the many ways in which that costly piece of fixed capital, a human being, can be employed! More of him is wanted everywhere!

ALBERT SCHWEITZER

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* FURTHER READING:

F. W. WESTAWAY: *Scientific Method* (London and Glasgow. 4th edn., 1931)
A. WOLF: *Textbook of Logic* (London. 2nd edn., 1938).
E. NAGEL: *Philosophy of Scientific Method* (New York. 1950)
S. TOULMIN: *The Philosophy of Science* (London. 1953)
P. H. NIDDITCH (ed.). *The Philosophy of Science* (Oxford. 1968)
S. MORGENBESSER (ed.): *Philosophy of Science Today* (New York. 1968)

ROY BRIDGER

The Planet of the Blind

[We are glad to have once again a contribution from Mr. Roy Bridger, who has written extensively and worked continually in such fields as soil fertility, tree-planting, nature conservation, public and personal health, and the H-bomb. His master theme has been "The ABC of Peace," under which title he wrote an article in THE ARYAN PATH in July 1959. In this article he warns us of the imminence of the terrible consequences of our blind dealings with nature since civilization became technological. He is calling upon us all to know our proper place within the community of all living things: and act accordingly.—ED.]

"EVERYBODY's talking about environmental dangers — liberals and conservatives, Republicans and Democrats, ugly Americans and beautiful Americans," the Spring 1969 issue of the American magazine, *Compost Science,* is able to report. All the same, the editorial is heavily ironic in tone. The emphasis, it seems, is on the talking. Action itself tends to lag a long way behind.

The theme is not a new one in that magazine. "Few people may say it, but many Americans act as if conservation were not a practical way of life in the twentieth century," asserted an editorial in the Spring 1968 issue. The trouble was that people were not prepared to pay for pollution control. Rational waste utilization and pollution abatement were being held back more through lack of enthusiasm than by shortcomings in technology. Consequently the pressure on both central and local governments to fall back on cheap makeshift solutions was irresistible.

Returning to the subject in a later issue, the editorial suggests in some exasperation that we might think of trying the military approach, complete with sensitive detection equipment set off when air, water, and soil tolerance levels were exceeded; early warning cautions; second warnings identifying the offender; and the Final Solution — annihilation by Anti-Pollution Missiles. Even the generals could be switched from ABMS to APMS.

Irony has always had difficulty in keeping up with reality, and hard on the heels of the mock idea comes the intimation that nuclear experts are already thinking in terms of an atomic "torch" capable of reducing all the world's wastes back into elemental dust. Once nuclear fusion is accomplished, everything from organic wastes to old cars could be reduced to constituent atoms, Mr. Glenn T. Seaborg, chairman of the U.S. Atomic Energy Commission, told a recent conference in Stockholm.

With large-scale nuclear engineering developments spreading through-

out the world, misgivings about nuclear power as such may seem pointless; but, apart from the built-in menace that a good deal more than old cars could be reduced to constituent atoms, so apparently simple a solution would raise no end of problems and dangers. The world which concerns us most is the living one. It has already suffered grievously under the impact of man-made chemicals, and to undergo further depletion of its biological stock-in-trade, on the sole grounds of its being temporarily and erroneously labelled "waste," could be still more disastrous.

In the meantime sanitary engineers and cleansing departments are striving for public appreciation of the facts of life as they see them at their level. In an age of specialists solid-wastes disposal has become by universal consent merely a matter for solid-wastes engineers; but they in turn are running into difficulties they feel they must pass back to the public. Or, as Dr. P. H. McGauhey, University of California Sanitary Engineering Research Laboratory, has put it:

> Government agencies are vertically compartmentalized, while the problem that must be solved is essentially horizontal, extending across the urban, suburban and rural sectors of the community and involving solid wastes of municipalities, industries, commerce and farmers.

The key to these misfortunes, Mr. Royce Hanson, President of the Washington Centre for Metropolitan Studies, emphasized to a Conference on Solid-Waste Research, was the household. It was the household which generated the work and which must be prepared to pay for efficient disposal. At present it was concerned primarily with only two aspects, getting the stuff off the premises as quickly as possible and insisting that it was collected neatly. "It does seem unfortunate," he commented just as neatly, "that the world's most disposable society can't dispose of its throwaways more efficiently."

It is also becoming increasingly clear that the household will have to set its sights even further afield if the menace of pollution is to be arrested. Whether refuse goes up in smoke in the municipal incinerator or is composted nature's way in the back garden, either process requires oxygen, and even that is going to be in ever shorter supply. It is in fact being used up 1.6 times faster than it is being produced, Dr. Lamont C. Cole, Cornell University, warned a Congress subcommittee during its Environmental Quality Hearings. Oxygen was manufactured by green plants and trees through photosynthesis. But millions of acres of land were being lost to plant life every year, and even the process of photosynthesis itself was being jeopardized by atmospheric pollution. "We can no longer trust our environment to luck," he concluded. Introducing the ecologists

who testified at the hearings, Congressman Daddario said:

> We have already entered the era of ecological management — the time when man must base his decisions on knowledge of an entire ecosystem and its future status, not just local short-term effects.

Dr. John E. Cantlon, Michigan State University, President-elect of the Ecological Society of America, had a special plea to make on behalf of vanishing wildlife. "We can't keep putting species after species on the 'whooping crane' list," he said.

Nevertheless this is exactly what we are doing. In all the continents nature is in retreat. The Mogul emperors kept cheetahs for hunting, but today cheetahs and emperors alike are extinct in India. "Has India's wildlife a future?" asks Balakrishna Seshadri in a new book, *The Twilight of India's Wild Life* (John Baker, London), and is sadly obliged to answer himself in the negative. As elsewhere, destruction of habitats for human development programmes is the main cause. Forests are felled, marshlands drained, grasslands overgrazed and burned. Nature reserves and national parks are being established, but it is very late in the day. Pakistan is in the same plight — the story of the vanishing tiger, for instance, has been going the rounds of the conservation magazines for some time, but the tiger goes on vanishing just the same. Even poor old Mugger, the rather less than hero of Kipling's story "The Undertakers," is on the way out. Only on the very edge of the world, on the Himalayan high-altitude fringes of existence, is a sparse ecosystem hanging on in much the same way as it has done through aeons of time. By day the high white world of subfreezing temperatures may become under sunny and windless conditions a fleeting scene of almost tropical warmth, with bees, butterflies, and winged insects in the air. But in the late afternoon, as the sun sinks below the mountains, they hasten to withdraw to the crevices lest, overcome and grounded with torpor, they should be seized by the more active ground spiders abroad at this time of day. Further up still lie fields of shifting rocks, but even in this apparently lifeless environment species of scavenger fleas are found, subsisting on wind-blown debris. Insecure and vulnerable, they are from time to time forced from their outposts into the dark gulfs below. In the aeolian zone itself the species surviving above the plant level belong to the oldest and most primitive of insect orders. Far back in Silurian times they were gleaning a vanguard existence on accumulations of debris among the otherwise barren rocks fringing the shores. Hundreds of millions of years have flowed past them, and they are still lingering on the very edges of life.

In the meantime, and comparatively recently, a runaway new species has appeared among the throng below and is driving all before it. Man has exploited his ecological props so recklessly that they are turning into whirlwinds he can no longer control. Still making the outward gestures of driving, he is himself being driven. The extermination of the American buffalo took place a hundred years ago, when there was scarcely any realization of the need for conservation, but prosperous modern Australia has been very slow in arresting the massacre of its own national emblem, the kangaroo. No less than two millions of this attractive and long-established species are slaughtered every year. For pet food! The lame justification is tendered that the kangaroo is an agricultural pest, but the facts are that its grazing and browsing habits are non-competitive with those of domestic livestock; its choice of food plants enables it to survive in times of drought when sheep and cattle die. This is *why* the kangaroo is a long-established species. Nature is wise and provident: the Australian motorized hunter is systematically ruthless and improvident. No breeding animals are spared to ensure the future of the species. "I recently covered 700 miles of country depleted by hunters and saw only four living kangaroos," writes Jack Montgomery in the magazine *Animals*. Concluding his account of a 670-miles trek down the Darling River to Melbourne, he asserts: "Action is urgently needed to stop the cats and dogs of the world from being fed on canned wildlife plundered from Australia's unique and supremely interesting fauna."

The editor of *Animals,* Nigel Sitwell, has been in South-east Asia studying nature conservation (or its absence) under a Winston Churchill Travelling Fellowship award. Some of his reports have been encouraging, but on the whole the picture is black indeed.

From Thailand:

> Wildlife seems to be on a headlong rush towards total extermination ... Forests have been cleared and burned at a prodigious rate to expand areas for cultivation — and often this cultivation, being of the "slash and burn" variety, lasts only for a few years before the land is rendered useless ... Many of the hill tribes are accustomed to spend much of their time hunting, while the increasingly affluent town and country Thais all want to hunt for sport.

From Laos and Cambodia:

> There is absolutely no way of practising any sort of conservation policy. ... In Cambodia there is an acute shortage of foreign exchange. One result is that the temptation to cut down forests for the sake of exportable timber is almost irresistible.

It is interesting that in his own field Nigel Sitwell has reached the same conclusions as the American sanitary and cleansing engineers:

> More and more as I travel, I am convinced that conservation is as much about people as about animals — people and their culture, their attitudes and their economic problems. The conservation problem cannot be solved in isolation.

It is true, and profoundly relevant to the conservation issue, that whoever you are and wherever you go, what counts in the long run is not the frequency of the bus services or the number of golf courses but the mentality of the people you are immediately in contact with. Ethical climates, like real ones, are built up from numerous small causes. Some people are careful over their human relationships; others are not. Some are careful over their relationships with the natural environment; the majority, so far, are unaware that the need arises.

Vanishing animals, sick soils, and polluted waters cannot lobby for themselves. Nature has its own language, but it takes great patience and study to catch any of its various messages. The present biological crisis is not only acute but complex. Slogans of the "too many people, too little land" type, thin enough on the ground themselves, merely skim the surface. Theoretically relationships between man and his agricultural land ought to be simple enough, but in practice you get situations such as in Britain and other "developed" countries, with farming in the desperate position of having to destroy itself ultimately in order to live a little longer. Increasingly dependent on foreign-fed machines and disruptive chemicals for the monoculture of ever less wholesome and more pest-ridden crops, committed more and more to factory farming units to house its weakening livestock, packing off its dwindling band of skilled workers to an anxiety-ridden existence as disaster fodder in Metropolis, it continues blindly and helplessly to defy the cardinal rule of evolution: adapt or perish.

It is argued of course that adapting is just what it is doing — adapting to changing economic circumstances. The trouble is that it should be the other way round. It is the machinery of economics which should adapt. Instead, present systems have developed to the point where the profit factor has become a dominant in its own right, where massed efforts to pursue some activity that pays are combining to bring about a situation in which nothing will pay. For as long as the earth remained a treasure-house to be plundered at will, the system managed to work. Today we are running into ecological bankruptcy and the urgent need to undertake costly restorative measures, yet remain saddled with an archaic money

system still geared to reckless exploitation. Man has become dwarfed by machines, throttled by inter-locking financial complexities. Whether he wants to go on digging his grave or not, the machinery for doing it will race ahead. The profit factor and the steady growth of investment facilities, culminating in the unit trust networks, are ensuring not only that each individual will be financially interested in the processes but also that there will be no other processes to be financially interested in.

Yet there is another way of looking at it. There is another way everyone could look at it if they so wished, by examining each question as it arises in the light of the "Land Ethic" propounded by the great American naturalist and conservationist Aldo Leopold:

> A thing is right when it tends to preserve the integrity, stability and beauty of the biotic community. It is wrong when it tends otherwise.

Although man has achieved wonders denied to all other species, they have one vital quality at least that he has not. They know their place. He on the other hand has come down the ages breaking the rules with abandon. He has been so ignorant of his ecological status and responsibilities that it is as if bandages had been placed over his eyes. In conservation outposts today there is a gnawing fear that, if and when they are fully removed, it will be too late.

ROY BRIDGER

Mandala

The petals of a rose
protect the treasure
of its golden heart;
opening outwards
into circle upon circle
of scented beauty,
they form a *Mandala*:
Which is the secret
of eternal life.
Although the wind
Will strip the flower,
the heart remains,
the source;
where the bee
drinks, from whence,
will come, with time
another rose.

URSULA MACDONALD

DONALD H. BISHOP

The Philosophical Basis of Student Activism in the 1960s

[We print below the second and concluding part of Dr. Bishop's very thoughtful examination of the guiding ideas behind contemporary student unrest in the U.S.A.—ED.]

II

OF THEIR SOCIAL AND ECONOMIC VIEWS four aspects may be mentioned. Obviously the protestors are critical of many characteristics of contemporary America. Supposedly a democratic society, it is in reality a stratified and racist one. On the one hand it is a society made up of classes based primarily on wealth. On the other hand it is a society divided along racial and ethnic lines. It is a society which is supposed to be equalitarian but is instead one in which minority groups such as Negroes, Mexicans, or Japanese do not have equal access to job opportunities or to justice in the courts. The student revolters are conscious of these inequalities and the hypocrisy involved. They call to America to start living in terms of the ideals on which it was founded and which it propounds to the rest of the world.

The students also reject the materialism which they feel pervades American culture. We are excessively "things"–conscious-and-oriented. Our technology has reduced persons to things. We are identified by the numbers we have — our social security number, our bank card number, our credit card number. The impersonalism and efficiency of our technocratic society has resulted in a loss of individuality and personal identification. One of the new features of the sixties is the emergence of a number of communal societies made up of small groups of people who have become disillusioned with our mass society and have withdrawn from it into isolated areas to form small, face-to-face communities of their own.

Another characteristic of the student protestors of the sixties is their rejection of the competition thesis. They do not believe that man is by nature aggressive and competitive. They do not accept the thesis that competition and struggle is essential for progress. They feel instead that the only way a society makes genuine advances is through its members co-operating and helping one another, and as all and not just a minority of the people in society progress. The point might be made differently by saying that these students in their philosophy have gone beyond Darwinism. They reject the notions of the survival of the fittest, the

inevitability of conflict, the necessity and naturalness of violence; this because man is man and not an animal.

This kind of philosophy leads them to believe in the possibility and desirability of a pluralistic world. They do not believe it is either necessary or desirable that there be but one type of social, political, and economic system for the whole world. Not everyone has to be capitalist, communist, socialist, etc. What is better for one society may not be for another because of differences in background, history, traditions, geographical and other factors. Let each society have what it deems the best type of system for itself rather than having an alien form imposed on it from without. Obviously there are many powerful interest groups within American society who reject such a philosophy of co-existence. The protestor, however, staunchly defends the pluralistic thesis and submits that, if we would really practise it ourselves, other countries would follow suit.

Finally I would like to turn to the religious attitudes and beliefs of students in the sixties. On the one hand we have, of course, a segment of the student population who find religion as it is satisfying to themselves and good for the country. They accept and are content with traditional religious practices and dogma.

The majority of student dissidents are dissatisfied with the religious as well as other aspects of American culture. They recognize how highly institutionalized religion in America has become, and they are distrustful of it. They believe that when a religion becomes institutionalized it tends to negate its role as a critic and becomes instead a supporter of the *status quo*. The medieval Church advocated feudalism because it was a part of the feudalistic order in that it had extensive land-holdings. Likewise the Church in the twentieth century wants no basic changes in the American system because it has too much invested in it.

Also when a religion becomes highly institutionalized it loses the character and intensity of the message of its founder. Jesus was concerned about people helping and loving one another, sharing each other's lives. He went about the highways and byways consoling people in poverty, grief, and pain. What are the clergy concerned about today? How to pay off the mortgage on the latest addition to the church sanctuary and how to keep from offending a parishioner who contributes heavily to the church budget. The original meaning and purpose of Christianity has been lost.

One of the aspects of American religion with which these students disagree most strongly is the general tendency to associate Christianity with national goals and practices. Students are vehemently opposed to

the Church's generally uncritical support of the war in Vietnam as being moral, justifiable, and a vindication of God's plans and purposes. They reject the thesis that God is on our side or that, by being in Vietnam, we are on God's side. This is reflected in the verses of one of the many folksongs which arose out of the protest movement:

> Oh my name it ain't nothin', my age it means less.
> The country I come from is called the Midwest.
> I's taught and brought up there the laws to abide
> And the land that I live in has God on its side.
>
> All the history books tell it, they tell it so well,
> The cavalries charged, the Indians fell,
> The cavalries charged, the Indians died,
> For the country was young then, with God on its side.
>
> The Spanish-American War had its day,
> And the Civil War soon was too laid away,
> And the names of the heroes I's made to memorize —
> With guns in their hands and God on their side.
>
> The First World War, boys, it came and it went.
> The reason for fighting I never did get,
> But I learned to accept it, accept it with pride.
> For ya don't count the dead when God's on your side.
>
> The Second World War came to an end.
> We forgave the Germans and then we were friends.
> Though they murdered six million, in the ovens they fried,
> The Germans now too have God on their side.
>
> I've learned to hate the Russians all through my whole life.
> If another world war comes, it's them we must fight;
> To hate them and fear them, to run and to hide;
> And accept it all bravely with God on my side.
>
> But now we've got weapons of chemical dust.
> If fire them we're forced to, then fire them we must;
> One push of the button and shot the world wide;
> And ya never ask questions when God's on your side.
>
> Through many a dark hour I've been thinkin' about this:
> That Jesus Christ was betrayed by a kiss.
> But I can't think for ya, you'll have to decide
> Whether Judas Iscariot had God on his side.
>
> Oh now I'm leavin'. I'm weary as hell.
> The confusion I'm feelin' ain't no tongue can tell.
> The words fill my head and they fall to the floor:
> That if God's on our side, he'll stop the next war.

In the third place students reject some of the doctrines of orthodox Christianity. The central one they are dubious about is the dogma of the incarnation of Christ as the single and sufficient saviour of all mankind. To accept this is to believe that Christianity as the one and true religion is destined to become the single religion of the whole world. This means that other religions are false, and their followers have been misled; for there is no salvation apart from Christ.

The dissenter rejects such exclusiveness in religion as he does in the social, political, and economic realms. The grounds of his rejection are too detailed to go into at this point. It is sufficient to say that the student today has had too great an exposure to the world to readily accept such exclusiveness. He knows there are many millions of adherents of religions other than Christianity who believe as deeply in the truths of their religions as the Christian does his. To say that they are wrong is to make a kind of decision which mortal man perhaps should not make.

There are two new features of contemporary religion which may be of interest here. One is the trend towards deinstitutionalization. While on a small scale still, nevertheless there is a growing number of people who meet in small groups in homes, for example, seeking religious fellowship and communion, even as the disciples and their followers met in homes shortly after the death of Christ. In the second place there is a rapidly growing interest in Eastern religions. This is especially true of students but is found in the non-student population also. Americans' knowledge and recognition of other religious traditions is steadily increasing as the world grows smaller and smaller.

The majority of students whom I have been describing are as deeply religious as they are moral. They are seeking for a religion which transcends what they feel are the barriers and limitations of their orthodox Christian tradition. They want a religion which will stand the test of universality. They want a religion which will guide them and their nation in the paths of truth and righteousness.

DONALD H. BISHOP

You are working for the whole, you are acting for the future. Seek no reward, for great is your reward on this earth: the spiritual joy which is only vouchsafed to the righteous man. Fear not the great nor the mighty, but be wise and ever serene. Know the measure, know the times, study that.

—DOSTOEVSKY

ALUN LLEWELLYN

The Regulation of the World

[Our old friend Mr. Alun Llewellyn has provided a translation of an interesting portion of the ancient Welsh *Black Book of Carmarthen* together with a brief introductory note on the system of ideas which gave rise to this kind of scientific poetry. His translation, as usual, is strong and lucid.—ED.]

IN the *Black Book of Carmarthen*, a detailed study, *Tri An Reith Inis Pridein* (Fol. 14), is worth particular attention. It takes the four major phenomena of the structure of time and space, finding in each three main divisions. A most interesting feature is that a succession of colours, *gwyn* (white), *du* (black), *ruth* (red), *melin* (yellow), is inserted into the phrasing. This is a world-wide custom associated with the philosophies of time and space and distinguishing the Four Quarters and the Four Ages of Creation. It is found among the Hellenes, the Egyptians, and the Chinese, and in the Amerindian cultures and is used to differentiate the Four Horses in the Apocalyptic version of the ending of the World. A similar allegory seems to have been intended in this passage; for *march*, meaning "margin or boundary" as used in the text, became a word for "stallion" in later Welsh. The Celtic Church was notorious for its use of animal metaphor in expressing its teaching. In the allegorical early-thirteenth-century Story of the Graal, which is based on the Stoic theory of the successive destruction of Creation to give way to a new and Christian Universe, an additional colour, green, is introduced. It is repeated in this text as *melyn-las* (yellow-blue) and assigned to the space of Time between 8 P.M. and 4 A.M., which the sundial left unmarked. The schematic division, into three parts, of recorded time is illustrated in Abbot Gregory's eleventh-century *Last Trump of the Apocalypse* (National Library, Paris), though its origins are much older.

Explanatory phrases are inset into the following translation. For contemporaries they would have been unnecessary; the dominant astronomical features on which they relied are still significant today, and even Plato's Spindle of Necessity, the line of thought between the Pole and the sun's Meridian, around which the Planets wove their threads, remains true for modern Relativitists, as Lachesis, Clotho, and Atropos, by which he named the three divisions of time, still dominate man as the past, the present, and the future.

The Four Main Sectors of the World Each Having Three Sectors

THE FIRMAMENT

The movements (which are three)
within the system of the World
that orders the heaven of sea and shore,
the inner structure of things which is Earth.

First: The circle within the Firmament
from which Earth sprang;
the margin of movement through which
the Night of stars shaped Earth
and formed a living limit
above Earth's framework.
[This is the Polar Circle.]

Second: The sector of the bodied Firmament
whose moving light is the inner star
touching the seas;
the margin in which the balanced energy
of the constellations framing the World
holds Ocean in its clasp
under the heavens' rotation.
[This is Vega.]

Third: The inner horizon containing the World's skies
and making a circle about the gathered Earth;
the margin marking the stronghold that possesses
the ordered light of planets;
the narrow file of circled fire
kin to the Sun.
[This is Sirius.
At the last hour of the year,
Sirius stands due South
at the point of the Sun's meridian
and Vega stands due North,
the Pole Star between them.]

THE ZONE OF PLANETS

The movements (which are three)
within the heaven of Eternity
where the system of stars horizons
over sea and shore
the inner structure of things which is Earth.

First: The moving line about Ocean
where the company of planets,
itself set under the frame of the Firmament,

marks its strict continuity about the seas
with its lower margin,
the thread of light drawn beneath the constellations
[This is Mercury. Its sign is Yellow.]

Second: The near circle of the skied Firmament
and the close heaven of Earth when night appears:
the margin of movement which is the star of Ocean,
formed by the partnered World
that closes all mortal life.
[This is Venus. Its sign is Black.]

Third: The margin of the World's order
under the roof of the Firmament,
the highest circuit of Earth's system
within the World.
[This is Saturn.]

THE ZONE OF SUN

The movements (which are three)
of the sphere of Time from which East was born,
Earth wherein Ocean encircles
the inner structure of things.

First: The inward concentration of the sphere of Fire
from which Earth issued;
the circle of Time made finite
within the constellations;
the margin set for the being of shore and sea.
[This is the Sun's meridian line of Noon.
Its sign is White.]

Second: The seasons of Earth, horizoned
within the revolution of the stars;
the alternation of the balanced heavens
about Earth's form;
the issue prepared for the gathered momentum
of Time's turning
by the closure of the World.
[This is the Zodiac, the swing of Sun
between Cancer and Capricorn.
Its sign is Red.]

Third: The living structure of Earth,
The arc of order over it
which is the margin set
for the flight of day from East to West
[This is the way of the Sun
from dawn to setting.]

THE SUNDIAL

The movements (which are three)
of the microcosm of Earth's system,
which is the Sundial.

First: The order of Light rising in the shape of dawn
according to the rule of Time;
the margin set for the circuit of the Sun's rising.
[This is the left-hand limit of Time's record,
extending from 4 A.M. to Noon.]

Second: The confine set against the motion of the World
about Earth's structure
beyond which the Sun cannot travel.
It is the margin of Earth's ordered hours,
formed as the limit of its light.
[This is the lower sector of the Sundial,
which sunlight never touches; 8 P.M. to 4 A.M.
Its sign is Green.]

(Third: The confine at the seas' edge marking the end
of the Sun's term of travel over Earth.
[This is the right-hand sector
extending from 4 A.M. to Noon.])

The last of the final group of three is erased in the *Black Book*. It has to be supplied from a less sophisticated text in the *Red Book of Hergest*. Lleu Llau Gyffes, however, the light of Sun restricted by Ocean, appears in the *Mabinogion* as a ruler doomed to death who yet returns "a second time" to possess his kingdom.

ALUN LLEWELLYN

Zen-Poet

I walk along
The ocean shore
To find my song.

The wind that skips across the sand;
And the child that smiles and clasps my hand:

The sea has given my poems to me.

MARY CARMAN ROSE

New Books and Old

On Pioneers of Integration*

THE MOST significant feature of the thought of our time is the growing trend toward unity in the outlook of East and West. It is this trend which is the central theme of Saher's book. The special interest of his study lies in his detailed exposition of the work of two modern thinkers, Radhakrishnan and Aldous Huxley, who are pioneers of integration. In expounding their teaching, Saher takes occasion also to deal with the work of other teachers whose thought has a certain affinity with theirs. Thus in his chapters on Radhakrishnan he considers the teaching of Heidegger, Jaspers, and Tillich; and in his discussion of Aldous Huxley's work he touches on the teaching of Gerald Heard, Coomaraswamy, Ramakrishna, Aurobindo, and others. In his last two chapters, moreover, he deals with the work of Carl Jung, especially in his commentary on the Tibetan *Book of the Dead*, and with the mystical thought of poets like Blake and Shelley. The book has therefore a very wide scope, and it is of the utmost value to students of modern tendencies of thought.

In a preliminary chapter Saher gives an account of the fundamental ideas of the Vedānta. In some respects this follows a somewhat unusual line. For example, he speaks of the *Ātman* as a "projection" of *Īśvara* and so as a "connecting link" between *Brahman* and the *jīva* (p. 32): in the Upaniṣads, on the other hand, *Brahman* is identified with the *Ātman*. In his exposition of Radhakrishnan's philosophy he says that the direct experience characteristic of the mystics cannot rightly be described as an "experience," but rather as "a complete lack of all experience," a "non-experience" (p. 78). His reasoning is here in reality circular: he defines experience as mental in the sense of something which occurs within the stream of thought, and since the immediate apprehension of Reality transcends thought, he regards it quite arbitrarily as "non-experience." But clearly experience is not necessarily a process of thinking. Apart from this, his exposition of Radhakrishnan's philosophy is clear and convincing. He rightly stresses the fundamental place of intuition in that philosophy.

In his treatment of Aldous Huxley Saher emphasizes the far-reaching change which took place in his attitude, marking out his mature writings like *The Perennial Philosophy* from his earlier essays and novels. What brought about the change, however, does not seem to have been, as Saher suggests, the experience of physical suffering, but rather the realization of the sheer bankruptcy of a purely sceptical outlook. Saher maintains that even in his earlier years Huxley was "a convinced monist" (p. 124) but the quotations he gives in support of this view are taken from *Ends and Means* and *Eyeless in Gaza*, which definitely belong to his later period. In his earlier phase of thought Huxley was a thorough-going sceptic, who held that the knowledge of Reality is for ever closed to us. In one passage Saher contends that, just as Radhakrishnan has elucidated the essential unity of the intuitions underlying the different religions, so Huxley has illustrated "the perennial element in all the different philosophies" (p. 42). But the "perennial philosophy" is not in fact an outlook common to all systems of thought: it is rather an outlook characteristic of human thought from

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* *Eastern Wisdom and Western Thought: A Comparative Study in the Modern Philosophy of Religion*. By P. J. SAHER. (George Allen and Unwin Ltd., London. 292 pp. 1969. 65*s*.)

distant ages to our own time when it reaches a certain level of profundity.

In his later thinking Huxley tended to depreciate the value of personality. Saher points out that in this respect Huxley does less than justice to the teaching of the Vedānta.

> ... from the Eastern standpoint ... [personality is] the fountain-head of even our spiritual achievements. ... The ego is even real as it proclaims the reality of the essential Self underlying it. Only when it presumes to be the sole reality or tries to usurp the place of the essential Self does Eastern wisdom treat it as an obstacle. (p. 132)

In one of the most interesting chapters in his book Saher deals with the four Tibetan books translated in recent years by Evans-Wentz, and particularly the *Tibetan Book of the Dead,* with Jung's commentary. He points out that the great obstacle in the way of the understanding of Eastern philosophy is the Western habit of introducing sharp distinctions — the lack of subtlety, the inflexibility of thought, which renders "the idea that something can be real and unreal at the same time" allergic to Western thinking (p. 252).

In his final chapter, "An Integral View of Life," the author emphasizes the significance of the work of the "creative minority" of seers who have attained the integral consciousness (p. 263). He finds many traces of this consciousness in the work of poets like Blake and Shelley. He sees integration as the goal of cosmic evolution and therefore as the attainment which lies before mankind. He is optimistic enough to suggest that evolution will "shortly" make the attainment possible "to all and sundry." Unfortunately he fails to state the grounds on which his optimism is based.

SIDNEY SPENCER

Brochures from the Buddhist Publication Society*

THE BUDDHIST PUBLICATION SOCIETY was founded in 1958. From then to July 1969 it published in the Wheel Series of booklets and in the Bodhi Leaves Series 138 and 59 issues respectively. These publications circulate in 71 countries throughout the world. A word of gratitude and praise for the splendid work which the Society has been doing to spread the light of the Master's teaching is therefore due.

Like much that the Society has published recently, the seven brochures being reviewed are of outstanding merit; — particularly *The Problem of Sin* by P. M. Rao, *Broadcasts on Buddhism* by Bhikkhu Dhammapala, *The Message of the Saints* by V. F. Gunaratna, and "The Relevance of Buddhism in the Modern World" by Princess Poon Pismai Diskul.

Shri P. M. Rao deals with the problem of the elimination of sin, the common objective of all religions. Ritual, sacrifice, prayer, the Grace of God, are some of the means relied on. Modern psychology teaches that sin can be wiped out by bringing the suppressed evil into the light of consciousness. The Buddhist solution is based on the intuition that all sin is ultimately rooted in ignorance (*moha*) and its concomitant

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* *The Problem of Sin.* By P. M. RAO (35 pp.); *Broadcasts on Buddhism.* By BHIKKHU DHARMAPALA (88 pp.); *The Buddhist Wheel Symbol.* By T. B. KARUNARATNE (42 pp.); *The Message of the Saints.* By V. F. GUNARATNA (32 pp.) (The Wheel Publications, Nos. 132-8): *The Relevance of Buddhism in the Modern World.* By PRINCESS POON PISMAI DISKUL. (22 pp.); *The Sāsana.* By NATASHA JACKSON (16 pp.); *Three Mental Faculties Guarding the Door of the Senses.* By ELIZABETH ASHBY (22 pp.) (Bodhi Leaves) (The Buddhist Publication Society, Kandy, Ceylon. 1969)

lobha (greed) and *dveṣa* (hate): Shri Rao indicates that these impurities can be eliminated by self-awareness or mindfulness coupled with the practice of *Śīla* and *Prajñā*.

The broadcast talks by Bhikkhu Dhammapala touch upon the most essential parts of the Buddha's teaching, i.e., The Four Noble Truths, the three characteristics of *anicca, dukkha,* and *anatta,* the doctrine of Karma, the doctrine of Dependent Origination, and *Nirvāṇa*. They will have a wide appeal as they are written in simple, non-technical language.

The Message of the Saints is another valuable publication by Mr. V. F. Gunaratna, whose recent brochure on *Buddhist Reflections on Death* is one of the best in the series. Shri Gunaratna has rightly pointed out that the message of the Buddhist Saints has not reached the Buddhist world of today in spite of the efforts of the late Mrs. Rhys David in translating these poems (the translation published by the Pali Text Society, London). As Mr. Gunaratna observes,

> nowhere in the whole of the Buddhist Pali literature do we find such a concentration of poetic beauty and loftiness of thought as in these 337 Thera-Theri Gathas. These delightful and refreshing verses reflect the religious emotions and inspirations of certain pious men and women of Buddha's time who entered the Order and followed his teachings with genuine devotion.

The three Bodhi Leaves under review are very small pamphlets; but they are, as J. A. Froude would have said, "short studies on great subjects." *The Śāsana* by Natasha Jackson is a polemical piece of writing which draws pointed attention to the fact that the Buddha Dharma suffers more harm from some of its professed friends and adherents than from its avowed enemies. According to Miss Jackson the strategy today is to destroy the characteristically Buddhist doctrine of *Anatta* by trying to show that egolessness was not taught by the Buddha and his stand on this matter was no different from that of the Vedāntins. The other group of friends who embarrass the *Śāsana* are those who insist on equating Buddhism with a kind of reformed Hinduism. A statement like that of Dr. Radhakrishnan that the Buddha was born and died a Hindu is, according to Miss Jackson, "a total denial of the life and teachings of the Buddha and should be combated." She quotes with approval in this connection the words of Dr. Paul Dahlke that the only affinity of Buddhism with the Hindu basis from which it proceeds is

> that series of watchwords which it carries with it, as the newly hatched chicken carries with it fragments of the shell from which it has just extricated itself.

The Three Mental Faculties by Dr. E. Ashby is another valuable pamphlet which discusses the place of Intellect, Intelligence, and Intuition in the spiritual life of man. The intellect investigates, analyses, and discriminates. It accumulates knowledge, but forgets that knowledge of facts is not wisdom. Too much stress on intellect produces mental dryness, harsh judgements, and lack of compassion. It leads to idle speculation and opinionatedness which affirms "This alone is the truth; all else is falsehood!" Intuition on the other hand is the faculty that perceives truth without having it demonstrated or explained. Intuition feels the truth before the intellect can grasp it. But it can sometimes be deceptive, especially when it is closely allied to the emotions. It has therefore to be examined in the light of a third mental faculty, viz., intelligence, which is the ability to make skilful (*Kuśala*) use of the intellect. Lacking this, both intellect and intuition are likely to go astray.

The Relevance of Buddhism in the Modern World by Princess Poon Pismai Diskul is another gem in this series which deserves the widest publicity; and one hopes that the modern world to which the words are addressed will take due note of them. In this little brochure she spotlights the characteristics of the Buddha's teaching which

have a special appeal to the modern mind. One such feature is the emphasis on free and rational enquiry.

> Do not believe out of blind faith, do not believe merely in scripture, do not believe on mere tradition [said the Buddha]. Do not believe me just because it is I who speak. But when you have seen, examined, and experienced for yourself, then accept it.
>
> If others speak against me or against our order, be not angered or dejected. If they praise us be not elated. Rather analyse what has been said and weigh its merits.

How modern and yet how ancient all this sounds! Such words can come only from a Mind that has seen Truth face to face.

It is said that *dharma-dāna* is the greatest of all *dānas*. The Buddhist Publication Society may well feel a justifiable sense of fulfilment in the noble work that it has been doing by spreading the light of the Master's teaching in the darkness of this world. May its efforts bear abundant fruit!

B. V. NARAYANA REDDY

Gems from the Tantras. (First series: *Kulārṇava*). By M. P. PANDIT. (Ganesh and Co., Madras. 106 pp. 1969. Rs. 6.00)

Shri M. P. Pandit, the erudite author of this book, is a well-known disciple of Shri-Aurobindo, and one of the most lucid of his exponents. In this little anthology, he has brought together 106 selected verses from the *Kulārṇava Tantra,* which bring out the quintessence of the philosophic thought embodied in this famous text, and throw light on the all-important topic of practice (*sādhanā*). This is presumably the first of a series of texts to be culled from this and other Tantras.

In his all-too-brief Preface, Shri Pandit describes the Tantra as "pre-eminently a *Sādhanā-śāstra,*" and defines *sādhanā* as graded psychological and physical discipline suited to the individual circumstances of each aspirant (*adhikāra*). In this broad sense, this characterization may well apply to the whole of Hinduism. The same may be said of the goal of Tantric discipline, which Shri Pandit depicts as liberation from the limited ego-consciousness and growing into identity with the Divine Consciousness as manifested in the universe, and thus participating in the fullness of freedom and cosmic joy (*Ānanda*).

Wherein then does the distinction of the Tantra lie? Shri-Aurobindo has said this consists in the fact that what have been conventionally regarded as the principal obstacles have been converted into stepping-stones to spiritual realization. The difference is in the outlook and contents of *sādhanā*. The world of the senses, and the body, have not been looked down upon, nor regarded as the principal enemy; and as a consequence, the fullest freedom has been allowed as regards the means — a fact which has given room for much misunderstanding. Understood in the right spirit, the Tantras have been the most daring adventure of the Indian spirit. It is only recently that there are signs of the Tantras coming into their own. Sir John Woodroffe was a pioneer in this direction, and of course Shri-Aurobindo. But earlier than all these, came Raja Ram Mohun Roy. We know him mainly as a reformer and liberal thinker; but it is not generally known that he was himself a Tantric *sādhaka,* and a disciple of one of the most eminent Tantric adepts of his generation.

In this collection every extract is given a whole page. The Sanskrit text is followed by a literal translation and a compact commentary. A few specimens of translation may be given:

> *Ananda* — Ananda is the form of Brahman and that Ananda is installed in the body.
>
> *Bhoga* and *Yoga* — The Kaula Dharma comprises both bhoga [enjoyment] and yoga. ... Bhoga verily becomes yoga; the evil turns to good; life leads to liberation in the Kaula Dharma.
>
> *Veda* and *Tantra* — Know the truth of

the Veda to be the Doctrine of the Kaula.

Yantra — As the body is to the jiva, as oil is to the lamp, so is yantra the established seat of all the Deities.

Yantra and *Mantra* — The Yantra is ensouled by the Mantra, and the Deity is in the form of the Mantra.

Enough has been said to give an idea of the contents of this book. It will undoubtedly prove of value to all who seek to understand the principles of Tantra as a preliminary to serious practice (*sādhanā*).

K. GURU DUTT

The Dialectics of Diotima. With a Foreword by RICHARD CHURCH. (Centaur Press, London. 175 pp. 1969. 45*s*., i.e., £2.25)

Although this unusual and striking book is one that any writer might well be proud of, its anonymity is to its own and the reader's advantage. For so immediate is Platonism to its author that she seems to speak with the very voice of Diotima, that gifted woman who, stealing in upon the all-male circle around Socrates, instructed the sage in the philosophy of Love.

By the method of question and answer (the dialectic), this and other subjects are dealt with, Diotima being approached by ten different members of society: a materialist, lover, citizen, humanitarian, patriot, educationist, sinner, cleric, artist, and finally, a "seeker." All of these she deals with from the basis of Platonic Idealism, and so far from feeling inveigled into some Cloud-Cuckooland, we receive a healing sense of *clarification* as modern sophistries, mass-thinking, cynicism, conceit, and ignorance are shown up for what they are by the pure light of the Higher Reason.

Diotima's reaction to an age cursed with all of these is to "conceive of an Ideal State under the government of Divine Wisdom and Love," and to try to live as nearly as possible as though already a citizen of it. "Would I not, then, be helping to build up that State, to bring it into visible being, by the contribution of an individual cell?"

In this sentence lies the comprehensive answer to all her questioners, since all, however faultily, have the Good Life as their object, both individually and socially.

Richard Church, in his Foreword, pays tribute to the wisdom and lucidity of a writer channelling afresh from the ancient Platonic springs, which could do so much to re-fertilize our modern desert.

Thanks be that such minds are ever among us, re-illumining, as Shelley says, "even in perversest time."

JOAN N. BURNETT

What is Religion? By T. B. PAHLAJANI. (Vedanta House, Bangalore. 76 pp. 1969. Re. 1.50)

This tiny book is an interesting essay on religion with special reference to Hinduism. The author opens the subject with a definition of religion. According to him, religion is a way of life and leads ultimately to the fulfilment of evolution and the union of the soul with the Supreme Lord.

"Religion" admits of different definitions and shades of meaning. It is the highest need of nature. All souls require religion for their perfection. One can do without everything else but not without religion at one stage or another in one's life. The spiritual hunger that has driven men in every age and country can be quenched only by essential religion — irrespective of ritual and outward appearances. Vedānta guides and helps towards such a religion. As Swami Chinmayananda has observed in his Foreword, the author has dealt in a brief compass with the various salient features of Vedānta and his writing has the flavour of originality. He has also touched on controversial topics such as *Māyā*, the Law of Karma, etc. He has taken the reader from topic to topic up to the attainment of salvation. Among

the *sādhanās* for the attainment of salvation, the author has included *Haṭha Yoga*. Vedānta does not contemplate this as one of the paths to salvation, nor does the *Bhagavad-Gītā*, which expounds *Rāja Yoga* in *Karma, Jñāna,* and *Bhakti*.

Religion is necessary for a true life, "the life that is life indeed." God is an eternal quest. Religion is the response of the whole being of man to this quest. It comprehends and transcends all activities in the world. As Dr. Radhakrishnan has remarked, the need of the hour is a vital religion, a live philosophy which will devise a scheme of life for man to follow with creative joy and without fear or favour.

This book will serve as a pocket guide to students of Vedānta and aspirants to true religious and spiritual life.

K. E. PARTHASARATHY

Jean-Jacques Rousseau: His Thought and Its Relevance Today. By C. H. DOBINSON. (Education Paperbacks, The Library of Educational Thought. Methuen and Company Ltd., London; Barnes and Noble Inc., New York. 146 pp. Frontispiece. 1969. 16*s*., i.e. 80 *p*.)

Rousseau was, by any yardstick, among the most influential figures to appear in eighteenth-century Europe. Certainly his political philosophy, with his particular definitions of Social Contract and the "general will," was destined to have enormous influence in Europe and across the world, in both democratic and totalitarian systems. His preoccupation with human freedom and the responsibility of governments to the governed arose from his experience of an autocratic, aristocratic Europe in which both were all too frequently absent. A perceptive observer of the new forces emerging to shape modern society, Rousseau's authority was in no small way due to his ability to relate his theories to his own life-experience and that of his contemporaries.

In similar vein, Rousseau's educational ideas were centred upon the pursuit of freedom: a believer in a secular "fall" from a pristine state of nature, Rousseau maintained that the corruption of men by a wayward society could be overcome as the young were allowed to follow freedom and nature with reason as their guide. This emphasis upon self-discovery, spontaneous awareness of the world around the child, and self-education rather than upon an instilling of traditional patterns and ways of thought, clearly has very considerable application today. Indeed, it underlies so many of the experiments and controversies in education today, at least in the Western world.

This new study by Professor Dobinson of Reading University, one of Britain's leading educationalists, is both a study of Rousseau's life and of his ideas, the author showing how the latter emerged from the former, with many useful references to the *Confessions* and *Emile*. Rousseau's wide educational experience, as student and tutor, his manifold human relationships, the influence of the optimism of the Encyclopaedists, his prophetic opposition to all destructive nationalisms, and his distaste for all education motivated by competition, are fascinatingly discussed. Throughout, Professor Dobinson, obviously sympathetic to Rousseau's major humane insights, discusses their contemporary relevances and discards the amusingly irrelevant.

BRIAN G. COOPER

Selected Literary Essays. By C. S. LEWIS. Edited by WALTER HOOPER. (Cambridge University Press, London. xxii+330 pp. 1969. 50*s*., i.e. £2.50)

With interests ranging from theology, through the whole of English literature, to the writing of significant fairy-tale, C. S. Lewis was one of the

most brilliant intellects of our day. His knowledge was never merely academic; every subject he touched was illuminated by his own particular and highly original viewpoint, so that the reading of him induces a series of small delicious shocks — at least, when his thought does not delve too deep for his poorly-equipped pursuer.

The collection of literary essays and lectures assembled by Mr. Hooper does not, by its nature, comprise all the mixed elements of Lewis, but it does cover an extensive field from the medieval to the modern, and some frontier subjects where literature meets language, psychoanalysis, or anthropology. When not baffled by lack of learning I have enjoyed numbers of surprises, not least where Lewis sets out to explore a so-called familiar subject. No one surpasses him for lifting Coleridge's "veil of familiarity" to reveal new shapes and colours. This is the true gift of imagination, that makes even criticism a quasi-creative job.

To look at some instances on subjects we took as "known": Kipling, largely written off as an old imperialist, was, as Lewis finds, an innovator. He was the first story-writer to give his heroes a profession, and one that is often a prime factor in the tale. Good; but he does not stop there. Examining the inconsistency or fluctuation in Kipling's moral code it is argued that what he really cares about is exactly this profession (where Kipling's own sympathies are aroused), and the group who follow it are all good chaps together whose behaviour is defensible on *its* account. Then, William Morris, usually dismissed now as an artificial and escapist mock-medievalist. No, says Lewis, Morris writes simple, realistic common sense, with understatement rather than hyperbole. He makes out a good case, though I still feel that Morris's archaic lingo is against it.

Again, the critic has an unlooked-for postulate about John Donne who suddenly leapt back into fashion in the 1920s. Donne's admirers praised him as a revolutionary among the romantic love poets of his age. Lewis reverses the matter, contending that these now platitudinous love poets were at that time innovators, while Donne lagged behind in an earthbound medievalism that is now re-welcomed. Lewis leaves no question as he found it; his corkscrew probing spirals downwards till he reaches an antipodean daylight in a landscape we never glimpsed before.

SYLVA NORMAN

Belief and Disbelief in American Literature. By HOWARD MUMFORD JONES. (Phoenix Books. The University of Chicago Press, Chicago and London. 153 pp. 1969. Paperback, $1.95; 18*s*.)

The Weil Lectures on themes associated with religion and the humanities are limited to six addresses annually; and from their inception have always been addressed to a general audience. Professor Mumford Jones is a notable cultural historian and scholar, and it is significant that these lectures of his, first published in 1967, are now available in a reprint paperback. They deserve, and should reach, a wide audience.

The fluent, allusive style of the born lecturer is retained throughout the volume, for Professor Jones has wisely printed them as he delivered them, adding only a summary reflection as a Postlude, and a subject index.

Here then, the thoughtful reader and thinker may be stimulated and directed to further study of the philosophy behind such diverse writers as Tom Paine, the poet William Cullen Bryant, Fenimore Cooper, Emerson, Walt Whitman, Mark Twain, and the poet Robert Frost.

What have they in common, to bring them under one title of "Belief and Disbelief"? And what is Tom Paine, English radical deist, doing in this

company? To answer the second question first, Professor Mumford Jones makes it clear that he regards Tom Paine's sojourn in and work for Pennsylvania from 1774 to his return to England in 1787 as sufficient justification for regarding him as an American pamphleteer and controversial philosopher, more American, perhaps, in his intellectual outlook than the new Americans themselves.

By the time we reach the sixth and last lecture (on Robert Frost), the pattern becomes clear, and it is apparent that the unifying thread binding the group of writers together in Professor Mumford Jones's mind is the co-existence of a belief in God with a profound scepticism and pessimism about man's place in the universe. Even Tom Paine, for all his trenchant radicalism, was a deist, linking indeed deism with democracy: "a new form of faith? a republican religion?"

"As to the Christian system of faith," he wrote, "it appears to me a species of Atheism — a sort of religious denial of God."

Professor Jones examines with care this and similar opinions, in an endeavour to ascertain what Paine really believed in. He is equally interesting when discussing the pessimism of Mark Twain, the optimism of Walt Whitman, and the transcendentalism of Emerson, emphasizing that Twain's answer to the question "What Is Man?" in his book of that title, was "Not much."

Of Whitman the lecturer observes. "As a mystic [the poet] lacks the humility of Oriental systems of belief." Here one recalls Whitman's declaration: "And I say to mankind, Be not curious about God." Perhaps the ultimate wisdom lies in unquestioning acceptance, that is, in true humility before the manifestations of God.

F. SEYMOUR SMITH

Śrīnarasiṁhavijayacampū: With the Author's own commentary and *Stotras*. By NARASIMHA SASTRI. Edited by V. B. NATARAJA SASTRI. (Editor, 28 Tennur Road, Tiruchirapalli. 256 pp. 1969. Rs. 5.00)

This is a literary composition in Sanskrit prose and verse, in the mode described as *campū,* which attained great popularity among pundits in the post-Vijayanagar period, especially in the South. The author is not only a gifted poet who has mastered the conventions of the classical *campū,* but also a consummate artist in words and a devoted champion of religious *bhakti.* Literature was expected by ancient theorists to delight the reader, to instruct him pleasurably, and also to vouchsafe him religious and spiritual benefit. The present work endeavours to achieve all these ends by the choice of a divine theme, viz. the destruction of the demon Hiraṇyakaśipu by Viṣṇu as Man-Lion in order to reward the unflinching devotion and faith of Prahlāda, the demon's son and foil. This Purāṇic story has a lively melodramatic interest and the poet has successfully maintained it in his poetic narration. The boy hero has to face many a trial spelling death at the hands of his villainous father; but remains firm in his faith till the very last. The verses in varied metrical patterns as well as the prose paragraphs bear the classical touch in diction and sentiment.

The work was composed in 1878 and the present careful editing and publication have been a labour of love on the part of the original author's grandson. He deserves heartfelt thanks from all Sanskrit readers for having rescued from oblivion a literary gem which merits study as ably representing the literary horizon of the past century in our land.

The published auto-commentary on the text is at once learned and brilliant, displaying the author's acquaintance with a wide range of Sanskrit literature. The editor's notes are succinct and helpful. It deserves to be prescribed as a textbook for study in our tradi-

tional Sanskrit schools.

Besides the *campū*, the volume gives in an appendix a few devotional lyrics, also from the pen of Narasimha Sastri.

K. KRISHNAMOORTHY

Quest for the Original Gītā. By G. S. KHAIR. (Somaiya Publications, Bombay. 248 pp. 1969. Rs. 32.00)

The *Bhagavad-Gītā* is one of the three source books for all the schools of Vedānta, which in some form or other is the living religion of the Hindus. The ancient *ācāryas*, Śaṅkara, *Rāmā*-nuja, and Madhva, and Abhinavagupta and Bhāskara have not only commented on it but have sought to derive support and drawn their doctrines from the text. Contemporary Hindu savants, Gandhi, Ramakrishna, Aurobindo, Vivekananda, Vinoba, and others have found in the *Gītā* their great inspiration and have commented on it. In the words of Mascaro the *Gītā* is "a little shrine in the vast temple of the Mahabharata."

From Maharashtra we have had inspiring works on the *Gītā*; for the first time, in the regional language, from the great mystic Jñānadeva. Tilak in our century blazed forth the doctrine of *Karma Yoga* in his commentary on the *Gītā, Gītā-Rahasya,* which gave currency to the *Gītā* as the book of India. The West has taken interest in the *Gītā* since 1789, when Sir Charles Wilkins translated it into English and Warren Hastings wrote a Foreword. Since then we have had a series of scholarly translations and notes, e.g., from Edwin Arnold, W. D. Hill, Edgerton, and the latest from R. C. Zaehner.

It is against this background that we have to assess Dr. G. S. Khair's book. Dr. Khair has pursued the study of the text of the *Gītā* for over a decade diligently in the spirit of a research scholar with adequate tools. In the manner of the great Orientalists like Otto or Edgerton, our author has collected his material and analysed it. He ascribes the *Gītā* to *three* authors, writing during *three* periods, in response to the needs of *two* types of men (p. 174).

In the light of this hypothesis, he has arranged the text and printed the portions assigned to different authors in different colours in an Appendix (pp. 178–211). The two types of men are those who believe the *Gītā* to be the word of God and so infallible and those who submit the *Gītā* to the canons of logic and accept what convinces them. Dr. Khair argues that his restoration of the pure text makes the gospel of the *Gītā* dynamic.

It is difficult to agree with the author; for not only tradition but many a modern has agreed that the *Gītā* is a unitary work. Its message is comprehensive in its scope, catholic in its outlook, and concrete in its details. It is not merely a revered Hindu scripture, but is also a book of human wisdom. The last of the seventeen chapters of Dr. Khair's book is a plea for a rational interpretation of the *Gītā* under the title "*Gītā* and the Modern Age." The book is a valuable addition to the ever-increasing literature in English on the *Gītā*.

P. NAGARAJA RAO

Decorative Designs and Craftsmanship of India. By ENAKSHI BHAVNANI. (D. B. Taraporewalla Sons and Co., Bombay. 109 pp. 1969. Rs. 65.00)

"This book cannot be reviewed," said Herbert Read writing about the poems of Dylan Thomas, "it can only be *admired*." Reading the text of Smt. Bhavnani's scholarly work and poring over the 10,001 beautiful illustrations which accompany the text, one is reminded of Sir Herbert Read's verdict. It is completely applicable to her book. Stressing man's inborn desire to create beautiful things, the author points out how

> India's master-craftsmen have been famed through the centuries not only for the beauty

and variety of their crafts, but for the specially lovely quality and style of the motifs and ornamentation they have used to bring out the intrinsic character of the form and texture, upon which these decorative modes have been placed.

While travelling throughout the length and breadth of India with her gifted and versatile husband, she was able to study at first hand the various aspects of our traditional crafts and she discovered the fascinating array that each region had to offer; and has preserved, as it were, for posterity a cross-section of the immense traditional material available for inspiration, adaptation, and observation to the craftsmen of our own and future generations.

Her search revealed

an essential feature of similarity of decoration and ornament appearing not only on the same type of commodities in narrow areas but similarity of decorative motifs between commodities of absolutely different shapes and form.

The book deals in unwearying detail with the myriad decorative patterns to be found in the various types of architecture, woven fabrics, embroidery, ornamental textiles, carpets, several important crafts, jewellery, and interior decoration. In each, religious philosophy, the way of life, and nature have played their part as common sources of inspiration, showing the essential unity in a bewildering diversity of form, colour, and design.

In a lyrical chapter on "Pattern and Creative Trends in Fabrics" one finds that the ancient art of weaving, dating back 5,000 years, is mentioned in the Vedas, where "Day and Night are said to spread darkness over the earth as weavers throw the shuttle on the loom." The kaleidoscope moves from *kinkhabs*, *patolas*, *chanderis*, *tanchhois*, South Indian temple saris, and the world-famed Kashmiri and other embroidery to metalware, jewellery, ceramics, and all those incredibly lovely products of the Indian craftsmen which form part of our unique national heritage.

Following the removal of the patronage assured to him in ancient times by art lovers, durbars, and connoisseurs, the Indian craftsman began to suffer "from the many setbacks arising from a growing industrial society" though he was never totally eclipsed or liquidated. Since Independence, however, there has been a renaissance of the crafts, which have now been put on the international map and adjusted to the needs of our time without sacrificing beauty or tradition. Various organizations such as the All-India Handicrafts Board, Regional Design Centres all over the country, All-India Handloom Board and Weavers' Service Centres, and others are doing noble and effectual work for their benefit.

"This book" as Kamaladevi Chattopadhyaya points out in her Foreword, "is a magnificent effort to show the entire gamut of designing from the earliest to the present day." Well-documented and beautifully produced, it should prove invaluable as a reference book to all those who wish to study a fascinating cross-section of human achievement as well as to be uplifted by the inspiration which it provides.

HILLA C. VAKEEL

The Way of Power. By NICHOLAS RODEREY. (Philosophical Library, New York; distributed in Great Britain by The C. W. Daniel Company Ltd., Ashington, Rochford, Essex. 187 pp. 1969. $6.00)

This book aims to point to life's purpose, to the creative power of wisdom and virtue, and to indicate the way to live, in "The Day of Suffering," in "Every Day," and in "The Day of Joy."

It is the type of book to which readers will undoubtedly react in very different ways. For some it will be just what they respond to, feeling illuminated. To others its injunctions and aphorisms will appear platitudinous, and its counterpoised phrasing, its

sequences of short sentences dominated by single-syllable words, will seem too artificial in style. In such a case, quotation is a better aid to judgement than any one person's reactions. From the opening:

A man can find the way to continuity only in moral strength.

If continuity is truth, he finds in moral strength the way to a higher sphere of existence. ...

Aspiration and initiative, determination and daring form the way to all the heights a man can see.

He must live by them.

From the end of the first section:

All lives and all actions appear important and meaningful, discerned through the magnifying glass of eternity. They seem present, since all deeds share in eternity and all lives participate in immortality.

From the last page:

"If a man improves himself, he will improve the world."

"No man can improve the world without improving himself. His least work of improving the world matters, since it shows his improvement of himself, of existence."

"The world goes its way and it will be improved."

"The best of a man is best, whatever are its actual measurements."

"A man can be judged by his best and nothing else."

"Every work of men shortens time. Their least effort belongs to eternity, brings it nearer."

L. MARR

Towards Better Education. By SHRIMAN NARAYAN. (Navajivan Publishing House, Ahmedabad. 196 pp. 1969. Rs. 5.00)

This slender volume is a collection of articles and essays on education written by the author at different times for different purposes, and has all the limitations incident to such collections. Its merit, however, is that it is leavened throughout by Gandhian thinking, which seems to confer a unity on the heterogeneous collection. Understandably enough, the basic concepts and ideas propounded by the author are governed by socio-political considerations which weighed with the Indian National Congress, especially since 1936, when the "Wardha Scheme" was first mooted. Thus "Basic" education (Chs. III, X, and XII), Higher Education (Chs. VI and IX) and Agricultural Education (Ch. XI) — these and a few topics pertinent to the situation, such as socio-political factors in education (Chs. IV, V, VII, VIII, and XIII) are discussed from the standpoint of a devoted Gandhian Congressman. It should not, therefore, come as a surprise that the irksome "Language" question, discussed in some form or other in six out of the fourteen chapters of the book, receives a socio-political rather than a scientific and pedagogical orientation. The author does make certain concessions to English, but by and large cordiality is lacking in the attitude towards this international medium of communication.

It should be said to the author's credit that he does make an attempt to discover the bedrock on which the foundations of a better education (and a truly Indian national education) may be well and truly laid. There is some mention of moral and spiritual values in education in Chapters VII and XIV. But here again thinking is circumscribed by considerations other than purely educational and spiritual. It is futile to make an attempt to evolve a scheme of better education in isolation from considerations leading to a better life, individual as well as national. And in our country a better life is indisputably that which is lived at the supra-political and supra-material plane of existence. The reviewer would recommend *Towards Better Education* for careful and critical study with a view to judging for oneself whether it paves the way to a better life in our country.

P. S. N.

Moral Education and the Curriculum: A Guide for Teachers and Research Workers. By JOHN WILSON. (Pergamon Press, Oxford. x+37 pp. 1969. 14*s*.)

Moral Education and the Curriculum is a guide for teachers and research workers in the new and fast-developing field. The author, John Wilson, is director of the Research Unit in Moral Education at Oxford University, a body engaged in a decade-long series of projects in this area of study, and this book is the latest of its specialist works to appear. It employs highly technical educational tools, leaning heavily on psychology and sociology, to define assessment of "moral components" and lays down detailed approaches to curriculum analysis.

BRIAN G. COOPER

Correspondence

Alternatives for Asia's Future?

United Nations, New York

MR. THANAT KHOMAN, the Minister of Foreign Affairs of Thailand, told me at the meeting of the U.N. Correspondents' Association here the other day that an old era is folding up in South-east Asia. As he put it,

> new leaves are being turned to open a new chapter in the history of this ancient region, cradle of lofty spiritual faiths where two-thirds of the world's population live, which has for well over three hundred years been dominated by the military and political might of nations vastly different in race, religion and historical background.

All peoples of this vibrant region, in the words of Thanat Khoman, are now "wriggling out of this alien grip and control and trying to lead a life of their own."

The Western colonial rule deprived them, for long years, of their right to lead an unfettered existence, and took a great deal of their local riches to increase Western wealth and prosperity, but, more than anything else, the colonial era stifled the spirit of freedom, independence, and self-reliance. Undoubtedly, said Thailand's Foreign Minister, for the forseeable future South-east Asia will have still to struggle to overcome the problems left over by centuries of Western rule. But how does the future look, he asked.

Then the Foreign Minister struck a new and surprising note. He dealt in passing with the residual problems left over, as he said, at a number of "strategic locations, such as Singapore, Hong Kong, the Philippines, Japan, and Korea, where the Western powers still maintain their mighty presence." He noted that the United States Government had been under increasing pressure from its domestic public opinion to begin a policy of retrenchment, if not of total withdrawal from South-east Asia. But, alas, unlike the United Kingdom, which has announced its decision to withdraw all its forces from east of Suez, "the United States does not seem to have reached a definitive position as to what it wants to do in the near future." In fact, he continued, "the United States may still stay behind to furnish the wherewithals for the victims of aggression to defend themselves in ways not dissimilar from the role played by the U.S.S.R. and other communist régimes in providing North Vietnam with the necessary support." Hence, as new policies begin to shape up, the nations of South-east Asia have to try to assess with as much objectivity as possible the repercussions of

these policy changes on the whole region. How will South-east Asia fare when those who have for so long cast their shadows over the region disappear from the scene?

It was at this point that Thanat Khoman sketched in broad strokes *a programme of virtual non-violence and non-alignment*. This programme is in such striking contrast to the prevailing Western concept of regional security by military means that the essence of the Foreign Minister's speech can best be quoted verbatim, as follows:

> With the actual and eventual withdrawal of most, if not all, outside powers from the Asian and Pacific scene, that region will revert to the pre-colonial period when the countries situated therein were on their own and had to cope by themselves with their security problems ... there seem to be no valid reasons, with new developments which have since intervened, why they would not be able to do it now or in the time to come.

With that frank beginning the Foreign Minister accepted that

> the future will test the criteria of statehood and viability of the nations of this region. They must prove to the world their ability to meet their responsibility.

Acknowledging, too, the dangers involved in this independence, he nevertheless insisted that Thailand on its part had never made, nor does it intend to make, any call on its SEATO "allies" to help with manpower in dealing with the communist activities sponsored by neighbouring Marxist régimes. On the contrary,

> nations facing the same threats and dangers have the advantage to co-operate with one another, especially on a practical basis. If such practical co-operation can be perfected and rendered effective, the Asian and Pacific region may enjoy the blessings of peace and harmony.

Admittedly, a major factor is mainland China, whose attitude and policy are bound to have widespread repercussions on the region.

> The problem which is uppermost in the minds of the people in Asia will be how to bridle, *through counter-actions of non-military nature,* this petulant and turbulent force so that it may become less truculent and less aggressive, and ultimately to harness it to the service of peace, harmony, and co-operation in the region. This may look like an uphill, even impossible, task at present [the Foreign Minister went on], but it should not be given up, as the peaceful and orderly future of the Asian hemisphere hinges on its successful completion.

If this seemed unrealistic to the Western interventionists, then those

> who have their roots in the region, namely the nations of Asia and the Pacific, appear to be best qualified to do it, if for no other reasons, because they have close interests and indeed, a stake in the peace and welfare of their part of the world ... Nations which are far away, even the global powers with their impressive might, are less likely to meet with success in attaining the much desired objective since they may introduce elements of conflict or rivalry between opposing interests.

The nations on the spot, however, by joining together and combining their moral, political, and diplomatic resources and ingenuity can present "a persuasive opportunity to Peking to alter its militant inclinations."

There is no space to follow Thailand's Foreign Minister further in enlarging on his plea to "let us alone" and for "a more peaceable course of co-existence with fellow Asian and Pacific nations." Only if the free nations of Asia and the Pacific succeed in closing their ranks, will the Peking régime, which is known to be imbued with its status as a great power, be more inclined to come to terms with its neighbours and fellow nations in the area by means of open general discussions. By "open general discussions" Thanat Khoman explained that he was thinking of a revival of the 1955 Bandung Conference.

We have heard from time to time of the "Johnson doctrine" and the "Nixon doctrine." We now know into what a morass these outside voices have led their own countrymen in South-east Asia. Now, from inside Asia, the voice

of a courageous and experienced statesman can be heard echoing the very words of the U.N. Charter itself (Article 33) which 126 countries have now signed:

The parties to any dispute shall ... seek a solution by negotiation ... conciliation ... resort to regional agencies or arrangements, or other peaceful means of their own choice.

JAMES AVERY JOYCE

Ends and Sayings

" . . . ends of verse
And sayings of philosophers."

—SAMUEL BUTLER: *Hudibras*

Peace News (16 January 1970) features an example of Gandhian Satyagraha — the five-year Californian Grape Strike by Mexican Americans, one of the groups of "foreign" farm-workers (Filipinos, Puerto Ricans, Chinese, Negroes, etc.) appallingly exploited by big business in agriculture.

John Braxton writes about the United Farm Workers Organizing Committee and its dedicated leader, Cesar Chavez of Delano, California. The migrant workers' plight is grim — infant mortality 125% higher than the rest of the population; expectancy of life 49 as against 70 years; about 84% below the federal anti-poverty level of living; 80% in totally inadequate dwellings with little or no sanitary facilities. Without security of employment, holidays, sick leave, or pensions, they are excluded from minimum-wage requirements, the right of collective bargaining, from unemployment and (in most States) disability insurances. The Delano strike and the boycott, on the selling side, of both grapes and their products, differ from the usual industrial strike in that the movement is concerned fundamentally with principles. Chavez aims to set up co-operatives among the farm-workers, self-created, self-energized, self-governing, building a firmly organized foundation among the workers before attempting to take action and then using outside help in the strike and boycott. Primarily the keynote is non-violence — the only compassionate weapon, recognizing each man's value.

We want to protect the victim from being the victim. We want to protect the executioner from being the executioner.

When strike pickets threatened retaliation against violence by the growers' agents, Chavez stopped it by a twenty-five-day fast (Gandhi's ultimate weapon), declaring that while violence may produce short-term victories, the price of someone's life is too much to pay. His letter (published in *Peace News*) of Good Friday 1969 to the President of the California Grape and Tree Fruit League, shows how real is his deep spiritual concern:

... generation after generation have sought to demoralize us, to break our human spirit. But God knows that we are not beasts of burden, we are not agricultural implements or rented slaves, we are men ... locked in a death struggle against man's inhumanity to man in the industry that you represent. And this struggle itself gives meaning to our life and ennobles our dying.

... They [the strikers] have been under the gun, they have been kicked and beaten and herded by dogs, they have been cursed and ridiculed, they have been stripped and chained and jailed, they have been sprayed with poisons used in the vineyards; but they have been taught not to lie down and die or to flee in shame, but to resist with every ounce of human endurance and spirit. To resist not

with retaliation in kind but to overcome with love and compassion, with ingenuity and creativity, with hard work and longer hours, with stamina and patient tenacity, with truth and public appeal, with friends and allies, with mobility and discipline, with politics and law, with prayer and fasting.

... We advocate militant non-violence as our means for social revolution and to achieve justice for our people, but we are not blind or deaf to the desperate and moody winds of human frustration, impatience, and rage that blow among us ... Precisely because of these powerful human emotions, we have tried to involve masses of people in their own struggle. Participation and self-determination remain the best experience of freedom.

Chavez affirms that they neither hate the growers nor rejoice to see their industry destroyed — the enemy is the enslaving "agri-business" system. Here is (and Braxton cites Novak's comment) "a conviction that growers and workers alike are organically related and not merely separate centres of power to be brought into balance." This is indeed the faith that "Life is One."

The word "lunatic" has taken on new life from the international conference of lunar science experts at Houston, Texas, U.S.A., January 1970, to consider the findings and implications from the moon samples brought back by the Apollo 11 and 12 flights. These samples have been distributed to top-ranking research bodies in different countries, whose experts presented their testimony and theories.

The facts about the lunar rock and dust not only make nonsense of previous theories — e.g., that which supposed the moon a fragment torn from earth — but also make nonsense of any plausible picture, according to present conceptions, of the moon's age and constitution. Unless estimated datings are completely distorted, lunar dust, whose mean age is given as 46,000,000,000 years, is nearly 1,000,000,000 years older than lunar rock; yet dust is supposedly fragmented rock. As Anthony Tucker, Science Correspondent of *The Guardian* (6 January 1970), headlined it, "The moon is older than itself." It seems agreed that the moon is older than the earth and "differences in chemistry and in density confirm that the moon was never a part of the earth" (ANTHONY TUCKER, 9 January 1970). Various unknown minerals have been brought back from it, while there are almost as many theories as there are experts, trying to rationalize the bewildering anomalies and puzzles. The American authorities have decided to slow down the programme of further Apollo moon landings, to allow scientists time for analysis and assessment of the material gathered.

It is interesting to look at the situation in the light of statements made in 1888. H. P. Blavatsky, in the face of ridicule from contemporary scientists with their "billiard-ball-atom" picture, presented, as tenets of occult science, modern concepts of matter and force. She repeated that "the Moon is far older than the Earth ... it is the latter which owes its being to the former, however astronomy and geology may explain the fact" (*The Secret Doctrine,* II.64).

In reality the Moon is only the satellite of the Earth in one respect, viz., that physically the Moon revolves round the Earth. But in every other respect it is the Earth which is the satellite of the Moon, and not *vice versa.* Startling as the statement may seem it is not without confirmation from scientific knowledge. It is evidenced by the tides, by the cyclic changes in many forms of disease which coincide with the lunar phases; it can be traced in the growth of plants, and is very marked in the phenomena of human gestation and conception. ...

It is, then, the Moon that plays the largest and most important part, as well in the formation of the Earth itself, as in the peopling thereof with human beings.(*Ibid.,* I.180)

[The moon is] virtually *a dead planet,* in which rotation has almost ceased since the birth of our globe. The Moon is now the cold residual quantity, the shadow dragged

after the new body, into which her living powers and "principles" are transfused. She now is doomed for long ages to be ever pursuing the Earth, to be attracted by and to attract her progeny. ... she is a *dead*, yet a *living body*. The particles of her decaying corpse are full of active and destructive life, although the body which they had formed is soulless and lifeless. Therefore its emanations are at the same time beneficent and maleficent — this circumstance finding its parallel on earth in the fact that the grass and plants are nowhere more juicy and thriving than on the graves; while at the same time it is the graveyard or corpse-emanations, which kill. ... (*Ibid.*, I.156)

Such statements will seem fantastic to many people, yet no more so than the idea of moon flights only a few decades back. And since *The Secret Doctrine* has been, in some measure, corroborated on other scientific points, these also may be worth consideration.

A significant forward step in human relations is marked by the formation of a new society in Britain (*The Guardian,* 19 January 1970), which should be a registered charity by the time this appears. Only one organization in the country, the Criminal Injuries Compensation Board, exists to help victims of crimes of violence — financially. Many people are more concerned with punishment than with sympathy for the victim. There are various organizations for the rehabilitation of the criminal, but the complex relationship between offender and victim (strangers though they may be) has hitherto been ignored. The principle has been to keep them apart, and through this impersonality, the offender, consciously or unconsciously, dissociates himself from his crime and his victim, and, deprived of the lesson of seeing the actual pain and suffering he has caused, only feels resentment, while the victim, ignored and frustrated, may build up harmful fantasies about the aggressor. Even when, as in the very moving case related, the victim, despite permanent damage to himself, his wife, and daughter, still wished to try to help his aggressor, he was told it was of no use.

Lord Longford, Philip Priestley (Bristol Association for the Care and Rehabilitation of Offenders), and Adi Irani (Recidivists Anonymous) are the main moving spirits behind the society, but the initiative is to come from ex-prisoners, for the scheme is to give them an opportunity to win back their self-respect and responsibility, by making it possible, through the society, for them to make individual amends, psychological as well as practical, to victims of violence, so that the latter feel they count, that "somebody cares." As one ex-prisoner quoted said:

> You can have every kind of welfare help but unless a man faces up to the problem himself, it's no good. Facing up to it is the only way you can repay — you can't do it to the individual people that you hurt, only to others who've been hurt in the same way. Since I've been going to those meetings, everyone is acceptable to me now. The resentment has gone.

WE REGRET *the long delay in the publication of this issue. A heavy incidence of ill health among our small staff early this year, and, later, our printers' removal to new premises, followed by mechanical difficulties, have all combined to produce the delay. All efforts are being made to overtake the schedule of publication.*

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